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AN ESSAY ON THE WRITINGS OF DR.
DWIGHT.

(Continued from p. 276.)

The Free Agency of Man.

ON every principle of equity, the liberty of an agent is involved in his responsibility for his actions; and there is implanted in the human bosom a consciousness of this responsibility. Let any one listen to the tale of a transaction ever so atrocious, and attended with consequences ever so direful, the emotions of grief, and anger, and indignation, may, in succession, take possession of his mind, but he will be the subject of no compunction—no remorse. Should the tale, however, be pointed as an accusation against himself, and conscience echo to the truth of the indictment—"Thou art the man"—then, indeed an intolerable burden may rest upon his spirit, like that under which the first murderer exclaimed, "My punishment is greater than I can bear," and the betrayer of "innocent blood, went out and hanged himself." Now, to what is the difference of feeling in these cases to be ascribed, but to the simple principle, that our responsibility extends no further than our power, which reaches not to the actions of others, but is limited to our own doings and devices? It is on this principle, that we pass a sentence of approval or condemnation on the conduct of our friends and neighbours; and they again on ours. That we feel grateful for favours, or resentful of injuries; that we frown on oppression, or

punish injustice; that offenders against the rules of custom, propriety, and decorum, are arraigned at the bar of public opinion; and the violators of their country's laws, are held amenable to its sanctions, and are punished by imprisonment, and banishment, and death. The precepts and promises, the commands and threatenings of the divine word, proceed also on the same principle. They recognize man as a free agent. Nor is it possible, under any other character, to regard him as a subject of the moral government of his Creator; his life as a state of probation; or the solemn awards that await him at its close, as proceeding on the principle of retributive justice. "These things saith the faithful and true witness, behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Every intelligent and accountable agent, therefore, feels within himself that freedom from constraint, and that power of action which is involved in his responsibility, both to his fellow-men and to his Creator. This principle, so deeply implanted in the human conscience, the combined influence of sophistry and vice can never entirely obliterate or expel; and neither would the most accurate and minute analysis of the faculties of the mind add to its force: as a man would be no more able to walk, and no more convinced of his capacity for that exercise, by knowing the name, situation, and use, of every muscle

employed in walking. So direct is the evidence by which this doctrine is established, that to attempt to prove its verity may well be considered a work of supererogation. But accurately to define its nature, to ascertain its precise boundaries, and to reconcile the power implied by it with dependence on supernatural agency, in the performance of spiritual duties, is a less easy task. How the sovereignty of God, and the invincible agency of his spirit, can accord with human liberty—or in what way a finite spirit is acted upon by the Infinite, so as to carry forward with absolute certainty the purposes of HIS WILL, and yet remain free to follow its own—are amongst those problems in theology of which the writer pretends not to furnish the solution. He would rather say, with the inspired Psalmist on another occasion, “Such knowledge is too wonderful for me; it is high, I cannot attain unto it.”

The human spirit, however, we know well, is the subject of a variety of influences, besides that which comes from above, and which, though very powerful in their operation, are never considered as interfering with its liberty. Such is the influence of sympathy, induced by the association of kindred minds. “As iron sharpeneth iron, so doth the countenance of a man his friend.” Such is the contaminating influence of bad example—“Evil communications corrupt good manners.” Such are the influences arising out of the various relations and connections of human life; where personal qualities are brought to bear upon congenial tastes, and to “draw with the cords of love as with the bands of a man.” The affections of a husband towards the object of his choice, no doubt place him under a species of bondage, from

which he neither can be, nor would he wish to be, liberated. The cords of affection, though of soft and silken texture, are the most powerful and constraining. And added to all these influences, there is a species to which we are exposed, of a still more subtle and undefinable character, where the agents whence it proceeds are invisible, and yet who have access to our thoughts, and contribute to an unknown extent to pollute, or to preserve from pollution, the very fountain of our spiritual existence. What know we of the powers, or the extent of this mighty host?

“Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.”

Verily there is no isolated spot in the creation, on which the human spirit can stand clear of all surrounding influences. Who can tell their number, who can estimate their combined strength, and who can account for the first aberrations of a pure spirit from the source of its sanctity, its safety, and its joy?

In answer to the question, “How can a holy being become sinful, or how can a holy being transgress the law of God?” Dr. D. remarks—

“This question, to which, perhaps, no philosophical answer can be given, has been unnecessarily embarrassed by the mode in which answers to it have been attempted. The language often adopted, has been in a great measure abstract; and being supposed to have meaning, when it had none, and to convey ideas which it did not contain, has served only to bewilder, where it was intended to instruct. The metaphysical nature of moral agency, both in God and his creatures, is a subject perhaps as *tenuous*, as difficult to be fastened upon, and as easily evanescent from the mind, as any which we attempt to examine. To unfold, or to limit exactly, the agency of moral beings, seems to be a task imperfectly suited to such minds as ours. What the Scriptures have said concerning this subject we know, so far as we understand their meaning. We also

"know whatever is clearly taught us by experience. Beyond this our investigations seem not to have proceeded very far; and almost all the conclusions derived from reasonings *à priori*, have failed of satisfying minds not originally biassed in their favour."

Metaphysicians, many of those at least who have puzzled the world with their lucubrations on this topic, like the inhabitants of the polar regions, occupy the antipodes to each other. Fatalists and Necessitarians wholly relinquish the doctrine. By these we are taught, that the character of man is so completely formed for him, so entirely moulded and fashioned by circumstances over which he has no control, that it is absurd to consider him accountable. The opinions he may form, and the actions he may pursue, being almost as little dependent on his will, as the height of his stature or the colour of his hair. Hence, according to philosophers of this school, man is destitute of free agency altogether; and of course no longer responsible for his actions to any being, divine or human; save and except to themselves only, as by a special clause in relation to particular cases, thereunto made and provided. Human nature, it will be perceived, is very little indebted to philosophers of this description, who, in their ratiocination on its various powers, have managed to lose a most important one—the most pre-eminent and distinguishing amongst them. It seems to have passed from their creed like a volatile substance in the process of distillation. Man is no longer a moral agent, because no longer free; he is reduced to a piece of curiously-wrought mechanism, and is, in the scale of being, on a level with the watch he carries in his pocket. Of all such teachers as these, it is sufficient to say, "Lo! they have re-

jected the word of the Lord, and what wisdom is in them?"*

There is, however, an opposite error, from which Christian writers are not entirely clear, that of ascribing to the free agency of man more than belongs to it, or more than can be made to consist with other doctrines of divine truth, of vital importance.

No one who is conversant with his Bible can fail to perceive, that it contains both precepts and promises; duties enjoined, and strength offered equal to their exigency. Faith in Christ is sometimes spoken of as the gift of God, and at others

* Mr. Robert Owen, of New Lanark, whose "sayings and doings" have possibly reached the ears of some of our readers, has for some time past been a very conspicuous figure amongst this group of deistical theorists. This professed philanthropist finds human nature—as indeed most of us have found it—very far from what it ought to be; and he is exceedingly anxious to commence a course of experiments upon it, in order to make it better. He is quite confident that he should be able to bring it into a state in which "all mankind," himself of course included, "would be perfectly virtuous, and perfectly happy." A most desirable consummation truly; and who but will exclaim: what a pity but this philanthropist had happened to have lived some centuries ago! The basis of Mr. O.'s theory, however, is, that all men are naturally good, and that they are made bad, by the corrupting influence of bad example. But in the plenitude of his wisdom he has never told us, who set the first bad example, and by whose example he was influenced to set it! He seems unable to trace the widespread mischief to its spring-head. Mr. O. may do some good as a plain practical man, if he be content to let principles alone. As a plumber may repair a flaw in a pipe, through which a pump loses its water; but if he afterwards attempt to lecture upon it, and talk of *suction*, instead of *atmospheric pressure*, the mere tyro in hydraulics will smile at his ignorance.

Alas! for all such speculators on poor human nature, who know not the elementary principles of the science on which they profess to enlighten the world, and are disdainful of the account that has been given of it by its author.

as the duty of man; an object of promise, and a matter of obligation; and hence we are constrained to admit both doctrines into our creed, whatever difficulty we may find in reconciling them, or whatever apparent discrepancy they present to the understandings and reasonings of finite minds. It is, however, of great importance, not only that we assent generally to all the doctrines of divine truth, but that we preserve them in our creed, in the same relative positions and proportions which are assigned them in the sacred volume. It is true, that in those sacred pages doctrines are not defined, or marked by a boundary line, like countries on a map, determining at once their extent and locality; but something analogous to this may perhaps be imagined, sufficient at least to illustrate the idea it is intended to convey. The danger of making so unqualified a statement, or of giving so broad a definition of one doctrine, as to pass the line of truth in reference to another. Those who maintain the doctrine of divine influence, in such a way as to release man from the obligations of personal duty: or those, on the other hand, who press personal duty, in a mode calculated to lessen our dependence on the promised aid of the Divine Spirit, are equally chargeable with error.

The writer yields to no man in his tenacity for the doctrine of human liberty, which lies at the foundation of moral government. As Mr. Hall justly observes—

“If, in the scheme of doctrine we have embraced, we suspect there is something incompatible with the use of scriptural admonitions, we may be assured, either that the doctrine itself is false, or that our inference from it is erroneous, since no speculative tenets in religion can be so indubitably certain, as the universality of the moral government of God.”

It is of importance, however, when we speak of the free agency of man, to bear in mind, that we speak of the free agency of a creature; and of a creature who has fallen. A creature, however exalted, always associates the idea of dependence and limitation, in relation to all the powers and faculties of his nature. Metaphysicians have sometimes lost sight of this; and in reference to those attributes or powers which man possesses in common with his Maker, they have reasoned *abstractly*, when they ought to have reasoned *concretely*. Knowledge and duration, in the abstract sense, may be the same, whether applied to the Almighty or to man:—the former is the image in the mind of the thing known; the latter is continuity of existence:—and these general definitions may suffice to fix the abstract idea, in relation to all beings. But the individual who should commence from these points a course of concrete argument, might presently arrive at the most untenable conclusions. Assuredly it would not be safe to affirm every thing of human knowledge that is true of Omniscience; or of duration in reference to the dependent creature of a day, that is applicable to it in relation to Him “who borrows leave of none to be,” and “who is without beginning of days, or ending of years.” This distinction, in the judgment of the writer at least, requires to be kept in mind, when we speak of liberty or power in reference to man. To what extent these qualities, in relation to such a being, ought to be carried, it is difficult to determine. Certainly as far as is necessary to man’s accountableness, but certainly not so far as to exclude the idea of his dependence. Is independence a necessary element in human liberty? Suppose a father

should require of a son the performance of a given service, to which his personal resources were unequal, if the father connected with his requisition a promise of whatever assistance was necessary to the work, on the simple condition that the son should ask for it, would he not have as just a right to complain, if the son failed under such circumstances to fulfil his request, as if he had possessed him of independent sources of his own? For the son to plead indifference to his father's will, or a proud reluctance to perform it on the terms prescribed—that of dependence on his assistance—instead of being a valid excuse for his failure, would be adding the sins of ingratitude and pride to that of disobedience.

Much confusedness has also been introduced into the discussion of the question of moral agency, by losing sight of the distinction between the spiritual and the material creation, and reasoning from the one to the other, as though both were subjected to precisely the same laws. This is an erroneous assumption. That the *wicked will do wickedly*, may be the effect of laws as certain in their results, as those by which a stone falls to the earth, or water finds its level, or which determine the ebbing and flowing of the tide. But though the laws of the moral world, may be as certain in their results as those of the physical, they are by no means the same in their mode of operation. Their bearing on the respective agents is widely different. And this every man feels, the moment he descends from the mystical heights of metaphysical speculation, into the region of common sense and practical life. Apart from religious controversy, such a thing was never heard of, as that the depravity of a man's heart affords any justification of the moral

obliquity of his actions. Avarice is no apology for the crime of theft; or malevolence for that of murder. The *cans* and *cannots* of theological speculators, in this view, amount to nothing. It is not the impossibility abstractly considered, but the nature of it, which must determine how far it can be admitted as an extenuating plea. If a man fails in the performance of a duty, either through bodily infirmity, mental aberration, or any similar cause, that which accounts for his failure, at the same time excuses it. But he who neglects to do what is right from aversion to it, and does what is wrong from a love of it—instead of being exonerated from the charge, which takes cognizance of the *overt* action, becomes amenable to a second, directed against the *disposition* which induces the unhappy preference. A man's inclinations will necessarily determine the course of his actions, but his inclinations are not the standard of his duty, or the measure of his obligation to perform it.

The direct tendency of vicious habits, it is a melancholy fact, is to increase the difficulty of regaining the path of sobriety and virtue. But is the obligation to return thither, at all diminished by the increased difficulty of returning? If so, then the graduated scale which should mark the degrees of moral delinquency in such cases, would bear an inverse ratio to those of moral obligation, the latter descending exactly in proportion as the former rises. And hence, “evil men and seducers, who *wax worse and worse*,” would be advancing, by a most mysterious process, truly, to that *acme* of depravity, where the vilest of actions would lose their moral turpitude, and the most abandoned of criminals be secure from crimination. It is manifest the administration of human

laws acknowledges no such principle. Juvenile depredators are sometimes regarded as objects of judicial clemency, because their habits being less fixed, and their minds less callous, their recovery to virtue is proportionably more hopeful. But was it ever known, that an individual convicted under a criminal indictment, was recommended by a jury to the clemency of the judge, on the ground that he was an old and an obstinate offender—that his depravity was so deep, and his evil habits so inveterate, that the man was no longer master of his actions, but lay under a moral necessity to work wickedness, and bring forth mischief? Was justice ever urged on grounds like these, to remit its penalties, and compromise its claims? It may be safely affirmed, that such a thing never occurred in the history of judicial proceedings.

Now, the individual introduced into the above illustration is not a supposititious character, and, unhappily, not a solitary one. Thousands are thus daily employed in forging their own fetters, surrendering themselves to those licentious habits, from whose fatal influence nothing can rescue them but a miracle of mercy. The writer is aware, that as, in these cases, the cause is progressive, so also must be the effect; but it is a question of awful import—Is there not an ulterior point in this progression, at which the enfranchisement of the spirit from its evil habitudes, acquires all the force of a moral impossibility? Can the *Æthiopian* change his skin, or the leopard his spots? Then may ye also," said the Prophet, "do good, who are accustomed to do evil." "Having," said St. Peter, "eyes full of adultery, and that cannot cease from sin."

Independently, however, of that

moral impotency which habit may be supposed to superinduce, has man, considered as a depraved creature,—the fountain of whose actions under all circumstances is corrupt,—has he power to maintain a course of holy obedience to a righteous and an equitable law?—or, in other words, is a wicked man able to perform good and holy actions? Those who meet the question with an unqualified negative, are exposed to the charge of maintaining that an obligation may rest upon a man to perform duties which he has not the power of performing: for his obligation is not supposed to be destroyed by his depravity. And in reference to the preceptive parts of the sacred volume, to affirm that man *has no power* for the most spiritual exercises, is to impeach the wisdom that enjoins, and the justice that demands them. And yet, notwithstanding these difficulties, the doctrinal statements of revelation that maintain a man's inability for spiritual exercises without divine aid, are as numerous, as the precepts that urge these duties upon him, and supply motives to enforce their observance. So thin and impalpable, perhaps, to human reason, is the boundary line that separates between truth and error.

The doctrine that represents sinful man as *able*, in the most unqualified sense, to perform spiritual actions, is encompassed with insuperable difficulties. Those who admit the perversity of human nature, and yet ascribe to man *unaided* and *independent* power of performing good and holy actions, must ascribe to him one or other of two things, either the power of acting contrary to his disposition, or the power to change it. The former is absurd, and involves a direct contradiction. No moral action can exist contrary to the disposition of

the agent, since it is from the disposition that action takes its moral character. An action apparently good in its principle, and really so in its consequences, would be destitute of all moral excellence, unless the disposition were good whence it proceeded. "Grapes do not grow on thorns, nor figs on thistles." In the sale of Joseph to the Ishmeelites, by whom he was carried down to Egypt, the brethren of that amiable youth performed an act that was good in its consequences to him, and to themselves, and to thousands more; but it did not possess a particle of moral excellence. "Howbeit *they meant* it not so, neither did their heart think so." Those who maintain, therefore, that a depraved creature has power to perform holy actions, are driven into the remaining alternative, that of ascribing to him the power of changing his disposition, and of possessing himself of one that is accordant with holy actions, and naturally produces them. That such a change does pass on every converted sinner, is true; but to what agency do the Scriptures ascribe it? To a human or a divine origin? "Is it from heaven, or of men?" And so far as human agency is involved, the power ascribed to man in this blessed work—is it *innate* and *unaided*, or is it *imparted* and *dependent*? Is it a power in which the sinner hath whereof to glory, or a power that implies his obligation, humbles his pride, and demands his gratitude? "What saith the Scriptures?" "In the Lord have I righteousness and *strength*." "I can do all things through *Christ that strengtheneth me*." When I am *weak*, then am I *strong*." "Be strong in the Lord, and in the *power of his might*." The doctrine that refers the conversion of a sinner not to himself, but to divine

agency, depends not on a single phrase, or a few scattered passages of sacred writ; it is interwoven with the whole structure of the gospel scheme, the design of which is, not to put a sinner on a complacent survey of his own powers, but to shew him his *weakness* and *insufficiency*; and, paradoxical as the thing may appear, to induce him, from a sense of his own impotency, to fly to the strong for strength, and to take hold of the arm of an Almighty Deliverer.

How far the preceding remarks on the subject of human liberty and power may be considered as accordant with, or as opposed to the doctrine maintained in a recent publication,* the writer leaves others to determine; an enquiry of much more importance to him is,—how far do they accord with the oracles of Truth?

The object of the work referred to, is to supply an answer to the question, "Has a sinner power to come to God through Christ, *unaided* by the Spirit?" The answer is given in the affirmative, and Mr. H. maintains that man is able to retrace his steps to happiness, and God by his *own unaided* efforts, and without being dependent for assistance on any higher source.

* Hinton, on the Work of the Holy Spirit, reviewed in our last Number, p. 279. It is perhaps scarcely possible to close an Essay on the free agency of man, without adverting to the doctrine maintained in this volume, towards which the thoughts of many pious and worthy individuals, with very different convictions and emotions, are at this time directed.

As the subject thus naturally falls in his way, the writer will not scruple offering a remark or two upon it, with the same freedom and independence of mind as characterizes this bold impugner of the popular sentiment. While, however, he expresses his honest dissent from some of the statements of that work, he is not insensible to the acuteness of its talent, and the tone of its piety.

He arrives at this conclusion by two principal courses of argument. An analysis of the faculties of the mind; and a definition of the terms employed in the controversy. The examination of the first he introduces by observing, "It has been customary to speak of the *powers* or *faculties* of the mind, and doubtless it is both necessary and just to use this phraseology; yet it should be remembered that however familiar we may speak of them, they are things of which, in their own nature, we know absolutely nothing." So much for the solidity of this part of the foundation on which his system is erected.

Among the terms which Mr. H. has attempted to define, the most important to the present question is that of "Power or ability," of which he furnishes the following definition, "*A man has power to perform a given action when he possesses the means of doing so.*" Mr. H. seems to consider this definition as constituting the key-stone of his theological fabric, and refers to it again and again under this impression. Now it is obvious to remark, that if the term *means*, as here used, be synonymous with *power*, it is only saying that a man has power to perform a given action when he possesses the *power* of doing so, which is certainly very true; but which throws very little new light on an abstruse subject. At the top of page 32, Mr. H. speaks of our character and feelings as "dependent upon the use of *means* put into our *power*," a singular mode of expression in reference to terms of precisely the same import; and one is ready to ask what would be the sense of the passage were we to take the liberty of transposing them? If, however, the terms which are thus made the measure of each other's

meaning do not include precisely the same idea, or admit of an equal degree of extension—then the definition fails, and the argument is lost. For if something more than *means* be essential to constitute *power*, the possession of the one would not necessarily imply the existence of the other. We have been commonly taught to distinguish between *the means of grace*; and *the grace of the means*: intending by the latter, the power with which the divine Spirit accompanies the former. The definition, however, which identifies the two, of course nullifies this distinction. It may also be important to state here, that every effect must have a cause, and that the power by which any effect is wrought, resides in the cause to which it is ascribed. Now the power or agency by which any effect is realized, always bears a proportion to the magnitude of the effect produced by it, the one must be commensurate with the other. This is a settled principle. Hence we should never think of ascribing the creation of a world or the resurrection of the dead to anything less than an omnipotent arm. But the same relationship does not necessarily subsist between the *end* and the *means*. For the weakest means are sometimes used to accomplish the mightiest results; and the power to which the effect in these cases is ascribed is greatly magnified, by producing such astonishing results by so feeble an instrumentality. Hence the apostle argues that the gospel is the power of God, i. e. the instrument of divine power "to every one that believeth," and that he hath committed the ministration of this gospel to human hands, or in the figurative language of inspiration, "put this treasure into earthen vessels that the excellency of the

power may be of God and not of us." How often does the divine Spirit illustrate this principle by asserting his supremacy in the conversion of a sinner, rendering the Truth of his declaration to the prophet most strikingly apparent, "Not by *might* nor by *power*, but by my Spirit, saith the Lord of Hosts."

Many cases might be referred to, both in the Old and New Testaments, to illustrate the distinction between *means* and *power*. Naaman, the Syrian, appears to have lost sight of it when he refused to adopt the simple *means* prescribed by the prophet for the removal of his leprosy, "to wash and be clean." He saw the *means* only but not the *power* that was to give them efficacy. The clay and the spittle with which our Saviour anointed the eyes of the blind man, and his subsequent washing in the pool of Siloam, were the means employed to introduce one who was born blind, into the light of a new creation, but the virtue and the power lay not in the *means* but in the *hand* that used them.

And in cases where the obvious adaptation of the *means* to the *end* renders the above distinction less palpable and striking, its validity must still be admitted. The gospel is not only the power of God, but it is also the wisdom of God. It is well suited to accomplish the end designed. It is a hammer by which the rocky heart of man is to be broken; a sharp two-edged sword, piercing between the joints and the marrow, and is a discernor of the thoughts and intents of the heart. But all such metaphorical allusions, instead of precluding the doctrine of a divine agency, presuppose its necessity. For what are implements without agents? The keenest sword, without a hand to wield it?

In accordance with these views, the immortal Howe observes—

"Wherefore, we are not to look upon the gospel of the Son of God, as a useless or unnecessary thing. It is the ministration of spirit and life, and the power of God unto salvation to every one that believes; an apt instrument of such impressions upon the spirits of men as are necessary to their being formed into living temples—the sword of the spirit. Not that any good work is wrought by means of the inanimate gospel, the letter kills, but it is the Spirit that gives life. An instrument comes under the general notion of means, which signify somewhat middle between the efficient and the effect. And suppose an agent able effectually to use them; a sword is a fit instrument for its proper use, supposing a hand able to wield it."*

The design of Mr. H.'s work is to reconcile apparent discrepancies, *divine agency* with *human obligation*. But without effecting this reconciliation, he has introduced into his system principles equally hostile; viz. *the absolute necessity of divine influence*, with *power* in the sinner to *convert himself without it*, which if embodied in one proposition, seems to amount to this—that man has power to perform an act, *without that* which is *absolutely necessary* to its performance. It is, however, but fair to state here, that this writer attempts to save his consistency, by drawing a line of distinction between power and disposition. Leaving the former in the sinner's hands, as necessary to his responsibility; and referring to divine agency that change in the latter, which the work of conversion supposes. Now here, it is obvious to remark that if the *power* ascribed to the sinner be extended to the renovation of his heart, then the distinction between power and disposition ceases, and the two ideas at last merge into one, viz. into that of power; and this power remains in the sinner's

* Living Temple, p. 244.

hands. Mr. H. expressly states, "that man is endowed with A POWER OF SELF-REGULATION AND CONTROUL," and he proceeds to argue that by the exercise of this power by giving due ATTENTION to divine things, the sinner is *able* to effect that change in his *disposition* which we are accustomed to ascribe to divine agency, he observes—

"The spirit does nothing more than lead us to due consideration; but we are *able* to give due consideration to any object without the Spirit; wherefore we have power without the Spirit, to do that which we actually do only under his influence," and he adds, 'wherefore also we have power to accomplish the whole of that work.' And again, 'It is plain that we have in our own hands the controul of our feelings, actions and character. Every man is thus put in possession of the key of his own heart and is *able* to render it a sanctuary for the entertainment of select objects, and inviolable to a great extent, by whatever he may choose to exclude.' He also argues, 'What power has a man over his conduct, *except by having power over his heart*, out of which the conduct actually and inevitably springs?'

By these and similar statements, it appears that Mr. H. extends the power of the sinner to the change of his disposition, and hence the distinction between disposition and power is unavailing to save his consistency, the two ideas at last blending into one, viz. into that of power, which is represented as equal to the entire work of human conversion. Whether disposition, therefore, be called power or not, if a man be *able* of himself to effect the necessary change in *it*, he has *power* over it, and therefore, according to this new doctrine, *power* to accomplish a work *without that* which is *absolutely necessary* to its accomplishment.

To the question of the apostle, "Who maketh thee to differ?" the writer is satisfied that Mr. H.'s piety would instinctively recoil from an answer that should refer

it to himself, and yet consistently with his system, it does not appear how he can trace the difference to any higher origin. This is a serious alternative, and surely demands the calm re-consideration of this zealous minister of the grace of God.

There is also another discrepancy in Mr. H.'s system, to which the writer may briefly advert. He maintains that every man possesses power to turn to God, to repent, to believe, &c. within himself, independently of any supernatural assistance; and yet that no man ever did or ever will return to God without divine aid. But on what principle is he warranted to assert,—that *no man ever did*, or *ever will* do what *all men are able to perform*? If all have this *independent* and *unaided power*, how can he be certain, that no one will ever use it? Because, perhaps, it will be said, all men lack the disposition, which is as fatal to the accomplishment of the work as the want of power. True, but as before observed, this disposition all men have the power to change, they therefore lack nothing that is necessary to the completeness of the work, the disposition which they are supposed to lack it is in *their power* to possess by that due *consideration* and *attention* which every man is said to be able to give to divine things. How then can Mr. H. be sure that this due consideration,—the issue of which is so certain,—no man will ever give, and no man has ever given?

When we consider the countless myriads of the human race which form the successive generations of men from the commencement to the close of time, who is authorized to say, that what each individual is able to do, no one has ever done, and no one ever will accomplish? Safely to affirm this, requires an historical knowledge

or a prospective vision of the operations of every mind, for on principles of ordinary calculation it is altogether incredible. On any subject apart from religion, would Mr. H. choose to hazard two such counter statements, including only the inhabitants of the town where he resides? or in reference to any one of his friends and acquaintances? Those who are satisfied to leave "the key of the sinner's heart" in other hands than "his own," may consistently make such an assertion in reference to the whole human race, however numerically extended. But who that is not possessed of Omniscience can ascertain that a creature, who is so completely furnished for the work of self-conversion, will in no instance effect it? For aught that can be known to the contrary, this event may often occur, and may be occurring every day. So much for Mr. H.'s attempts to reconcile irreconcilable ideas. He tells us that "error is always a suicide." How concerned will the admirers of his system be, to find that he has not been able to preserve it from laying violent hands upon itself.

What is the amount of all the light which metaphysics has hitherto shed on moral science? It has more frequently succeeded in giving a new direction to a difficulty than in relieving us from the point of its pressure—

"And 'tis a poor relief we gain,
To change the place, but keep the pain."

A large portion of intellectual energy, has indeed been expended by metaphysicians, for the most part, to but little purpose. It has been said that "Truth lies at the bottom of a well," and experience seems to have added "that the well is deep and they have nothing to draw with." It is not intended

by these remarks to pass an unqualified sentence of condemnation on metaphysical writing. The legitimate use of metaphysics, however, in the judgment of the writer, is not so much to build up systems of truth, as to expose the sophisms of error, a sentiment which Mr. Hall has introduced in his preface to his father's work, with his accustomed discrimination of thought and beauty of expression.

"In this respect we concur in the sentiment expressed by Abraham Tucker in his '*Light of Nature pursued*,' that although metaphysical reasoning rarely, if ever, conduces to the discovery of truth, it is of great advantage in the detection of sophistry, and that the mist and confusion in which moral subjects have been involved by crude and undigested metaphysics, can only be exploded by the temperate use of that which is true and genuine; so that the chief praise of metaphysics is, the cure of its own ills, the repair of the mischief which itself has wrought. The reader will observe that the author employs metaphysics not to rear the fabric of truth, which can only be effected by a profound deference to inspiration, but to demolish a rotten superstition which conceals its beauty."

Happy is it for us, amid the dim and glimmering light of human reasonings, that "we have a more sure word of prophecy unto which we do well to take heed, as unto a light shining in a dark place." However ingenious the system that is constructed of metaphysical abstractions, it is at best, but a sort of state-residence for a superior intellect, where few are permitted to enter, and where no one finds the repose and calm comforts of a home.

(To be continued.)

RESIGNATION IN AFFLICTION.

It has been remarked, that "happiness is a flower which has never bloomed on earth, since it was rudely plucked by our first parents in the garden of Eden." From that woful period, every form of

evil has grown luxuriantly, and the most tempting sweets have proved, like the apples of Sodom, bitter to the taste as dust and ashes. Yet if we observe the course of human action, we find mankind are ever busied in the search of some ideal felicity, and that this ardour of pursuit constantly terminates in disappointment. On every part of this polluted and sorrowful world, the tears of the mourner are flowing in secret, and his sighs are wafted on each passing breeze. Some drops of woe are mingled in the cup that contains the choicest sublunary joy. Those to whom affluence presents the means of procuring each desired good, are agitated by the alternation of joy and grief, of hope and of fear, and subjected to the attacks of disease and death, in common with those who feel the privation of temporal comforts. The Christian also is exposed to vicissitude of condition, and fluctuation of enjoyment; and participates the ordinary trials that characterize this probationary state. Disappointment checks perpetually his pursuit of happiness, and withers those hopes, for the maturity of which he has watched with assiduous solicitude. Are his fond anticipations realized, he finds frequently an augmentation of care, or a feeling of satiety, indicating that earthly enjoyments are but the unsubstantial images of felicity.

In consequence of our departure from the supreme love of our Creator, and our violation of his just commands, we have forfeited all claim to his notice and protection. Hence his attributes of justice and mercy would remain unsullied, were he to visit us with the severest tokens of his displeasure, in the deprivation of every earthly comfort, and of his divine favour. "Why should a living man com-

plain, a man for the punishment of his sins?" Have we not cause for gratitude, that he, from whose service we have revolted, has not abandoned us to remediless woe, but has left us in a condition to sue for his pardoning mercy?

Our grief is, perhaps, sweetly alleviated, by the sympathies of friendship. Our friends do not avert the eye at the sight of our affliction, and turn a deaf ear to our impassioned complaints, from the consciousness that they cannot remove the cause of our lamentation. No—they wipe away our tears, and would fain mitigate our anguish, or soothe our pain, by their tender attentions. Is there not *One* who is emphatically "touched with a feeling of our infirmities?" "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." One smile of his can calm our agitated spirits, and enable us to say, with the pious Shunamite, "It is well."

The Christian will cheerfully acquiesce in the severest trial, under the conviction that it is for some wise and benignant purpose that the bitter draught is administered, or the deep wound inflicted by the heavenly physician. The inconstant objects of sense too much captivate his regard, and induce a state of mind and affections incompatible with an implicit obedience to the divine will. Hence some providential chastisement is appointed to correct this folly, by reminding him of the vanity of all sublunary objects and pursuits—of the impiety of permitting them to engross so large a portion of his fleeting time, and of his anxious consideration. His faded hopes tend to admonish him of this unhallowed affection for earthly things—to temper the ardour of his fu-

ture schemes with moderation—to increase his dependence on the aid of Omnipotence—to subdue the perversity of his will, and to fix his elevated aspirations on the unchangeable source of inexhaustible felicity. Does the withering touch of disease prematurely waste the vital energies, enfeeble the once vigorous frame, and despoil it of its beauty? It is an evidence of his frailty, and a monition of his departure from the visionary scenes of earth, and of his entrance upon the realities of the invisible world. Is his life prolonged, to shed the unavailing tear, as some endeared relative or friend, from whom perhaps he may have received pious counsels or affectionate attentions, is prematurely, as it seems to erring mortals, deposited in the lonely grave? It is an incentive to his frequent meditation on the uninterrupted joys, the superior employments of glorified saints, and it enhances the value of those beloved companions who are spared to solace him, amid the gloom of his melancholy bereavement. Doth one who shared his sympathies and his confidence, prove faithless to the sacred obligations of friendship? He is sustained by the consideration that there is a friend, “the same yesterday, to-day, and for ever;” whose purposes and promises of grace are immutable, and who will never fail those who put their trust in him.

Besides the endurance of external calamities, the Christian is exercised with peculiar trials of a spiritual character. A contracted judgment, perverted often by the prejudices of a defective education or example, or by the baneful influence of sensible objects, co-operating with the innate principles of depravity, lead him into errors which perplex his mind and disturb his peace. He has a painful

consciousness of his proneness to indulge evil passions towards men, and rebellious feelings relative to providential arrangements, derogatory to the glory of God, and inconsistent with his profession of love to him. It may lead him daily to implore the application of the Saviour’s atoning blood, and the agency of his Divine Spirit, to remove the corruptions, and to sanctify and regulate the affections of his depraved heart. There is also a fearful conflict to be maintained in defiance of those evil suggestions imparted by the invisible spirits of darkness. Martial hosts, opposed to a formidable foe, place implicit reliance on their leader for a victorious termination of the contest; the Christian, in his spiritual conflicts, seeks in the guardianship of Omnipotence, a refuge from “the adversary and destroyer,” and places his entire dependence for victory on the Lord of Hosts.” “In that the Saviour himself hath suffered, being tempted, he is able to succour them that are tempted.” Thus we perceive, when God visits us with chastisement, “it is for our profit, that we may be partakers of his holiness;” and that it yieldeth the peaceable fruits of righteousness unto them who are exercised thereby.” We are led to such a hallowed communion with the Divine Being, and as, when Moses descended from Sinai, his face shone with an unusual brightness, so the manifestation of divine grace to our souls transforms us into his heavenly image.

The consideration, that it is the will of our heavenly Father that we should be exercised by such peculiar trials, might enable us to say, in a humble and resigned temper of mind, “I was dumb, I opened not my mouth because thou didst it.” It is not the hand of an enemy that hath done it, it

is the hand of One "who knoweth our frame and remembereth that we are dust." "There is more joy," says Archbishop Leighton, "in enduring a cross for God than in the smiles of the world; in a private despised affliction without the name of suffering for his cause, or any thing in it like martyrdom, but only as coming from his hand kissing it and bearing it patiently, yea gladly for his sake, out of love to Him, because it is his will so to try thee."

This submissive temper under the pressure of adversity, exhibiting the superiority of christian principles tends to promote the divine honor. "Them that honor me I will honor," is the declaration of God; hence we become interested in His sacred promises. "Cast not away, therefore, your confidence, which hath great recompence of reward; for ye have need of patience that after ye have done the will of God, ye might receive the promise."

Serenity will beam in the countenance overspread with the paleness of sorrow, when the mourner is enabled placidly to resign his property, his health, his friends, his life to the disposal of his heavenly parent. His heart is then truly offered as a vital sacrifice to the sacred service of his God. Faith is brought into vigorous exercise, and like the apostle he feels that he can do all things if Christ strengthen him. No depressing sorrow, no wasting anxiety, no tedious suspense is insupportable, no condition is so miserable as to be past endurance, no perplexity so intricate as to induce despair whilst he perceives an Omniscient eye with benignity noticing the silent tear, an almighty hand offering a mitigation of sorrow, security in the hour of trial, and guidance

amid the intricacies of his path. He hears a voice that calms each tumultuous passion, or breaks the silence of despair amid the storms of life. He realizes the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee."

We shall acknowledge that our sufferings are very light in comparison with those that many eminent christians have endured. The Saviour declared to his disciples a short time previous to his own sufferings, "in the world ye shall have tribulation." These devoted men were peculiarly exposed to the cruel scorn of an unbelieving world. Let us bear in mind the trials of those (of whom the world was not worthy) mentioned in the 36th and two following verses of the 11th chapter of the Hebrews, in order that each repining feeling at the remembrance of our mitigated woes may be suppressed. Let us meditate habitually on the weight of his grief who was "despised and rejected of men, a man of sorrows, and acquainted with grief;" on his infinite grace in being "wounded for our transgressions" and "bruised for our iniquities," and on his placid submission who "was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not his mouth." Kind Redeemer! enable us in imitation of thy divine example, with meekness and patience to acquiesce in every providential arrangement, with unwavering faith to commit our present interests and enjoyments to thy infinitely wise disposal.

We may be cheered by the reflection that our trials are short in duration. Months of sorrow and moments of pain are rapidly passing away.

"The past temptations

No more shall vex us ; every grief we feel
Shortens the destined number ; every pulse
Beats a sharp moment of the pain away,
And the last stroke will come."

"Our days are but as a shadow that declineth." The present darkness will soon be overpast, an eternal day is advancing. "Few and evil," said the patriarch, "have been the days of the years of my life." When the final period arrives, how insignificant will those things appear that excited so much jealous apprehension, that wasted our mental and physical energies, oppressed and subdued our anxious spirits, and bowed them down even "unto the dust"

The consideration that "there remaineth a *rest* to the people of God," may sustain the christian in seasons of depression. When "he has entered into his rest no external temptation nor danger will disturb its hallowed serenity. His guilty ignorance will no more betray him into perpetual mistakes that now draw tears of penitence ; doubt will be exchanged for certainty, confusion of thought for clear apprehension, imperfect knowledge for an intuitive perception of truth. Contrary opinions, angry contentions, and unchristian resentments will not ruffle that abiding *rest*. Then each spiritual grace will be perfected, and the object of his faith and of his holy aspiration will be fully attained.

May not the sufferings of the present life, when duly sanctified, tend to enhance the felicity of the redeemed spirit? He who confronts the greatest dangers, is most prepared to enjoy the fruits of victory. "He that overcometh shall inherit all things." How will he

who has resisted the flattering temptations of the world, delight to dwell in a region where no alluring vanity, no dangerous snare will tempt his affections to wander, and deteriorate the purity of his devotion. To him who has drunk deep of the cup of sorrow, and whose spirit is wearied with scenes of turmoil and strife, how grateful will be the transition to a perpetuity of peace! To him whose path has been shrouded by nocturnal darkness how pleasant will be the effulgence of that celestial city which "the glory of God doth lighten." Those who are represented as having come "out of great tribulation," are they of whom it is declared, "he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat! For the Lamb, which is in the midst of the throne, shall feed them, and lead them to living fountains of waters: and God shall wipe away all tears from their eyes."

SARISSA.

A CONSCIENTIOUS ENQUIRY RELATIVE TO MARRIAGE.

IN reply to Y. Z.'s question, "Is it lawful, as well as consistent with the revealed will of God, for a professing Christian to marry his wife's sister, whether there are, or are not children by the deceased?" we beg leave to refer him to the able exposition of Lev. xviii. 16 & 18, by Gill, Henry, Poole, and Scott; and especially to a letter on the subject of his enquiry, in page 263 of a volume of letters written by the last of these commentators, and recently published by his son.

R E V I E W.

Letters on Missions. By WM. SWAN, Missionary in Siberia. With an Introductory Preface by WM. ORME.

THIS volume was written by its intelligent, pious, and benevolent author, to excite, direct, and instruct those who are educating for the work of the ministry; and it is well fitted to answer its design. The preface, by the late Foreign Secretary of the London Missionary Society, is chiefly devoted to an examination of the principles and representations of a work that has been received with considerable favour by the public; but which we have no doubt will be ever regarded, by the most enlightened and pious among Christians, as a beautiful delusion. Mr. Orme has demolished the main principle of the *New Model of Christian Missions*, and refuted many of its representations; he has, indeed, shewn that the book is self-destructive. The author of an impracticable theory may be very pious in his feelings; his language may be very elegant; and the supposed advantages of his scheme may be so plausibly represented, as to fascinate readers of small information, and acuteness, and inclination to exercise patient thought; all which we regard as applicable to the work on which Mr. Orme has animadverted, and to the manner in which the public has received it. If the writer of the "*New Model of Christian Missions to Popish, Mahometan, and Pagan nations*," had not proposed the accomplishment of an object so much a general favourite as union among Christians; if he had not written in so good a style and temper; and if he had not created so many defects in the existing methods of conducting missionary affairs, and promised such grand results from his untried theory, some of his proposals must have excited great disgust, and instant rejection.

As evidence of the truth of our remarks, we give the subjoined extracts,

in which we find as much of the plan of that great episcopal confederacy, under which it is desired that all missionary exertions and institutions should be placed, as the unknown author has given to his readers.

"We assume," he says, "then, the supposition; that, with some few and small exceptions, the forms and ritual of the English church are fixed upon as those which, with least inconvenience, might be sent abroad by an united Missionary Society. It remains, then, to ask the several classes of Dissenters, how much of compromise or concession would actually be required of them, in giving their support to such a plan? p. 94.

Mr. Orme observes on this, that

"Surely such a person as the writer of the *New Model* cannot want to be informed, that the difference between the church and the dissenters does not merely respect the forms and ritual of the English Church. The mere adoption of these, he cannot imagine, would go a great way to convert the heathen, or even to prove that there is a substantial union among the friends of Christianity. If he proposes to carry the union further—that all missionaries must be ordained by the bishops of the church of England, profess their assent and consent to all that is contained in the articles and liturgy of the church, and that the Societies generally shall be subject to episcopal rule and government; he cannot be serious in expecting that we are prepared for such a state of things as this, or that there is any human probability the time will ever come, when the Christian church will submit to it."

We not only agree with Mr. Orme, that the time is never likely to come when honest men, or real Christians, will sacrifice their principles in the way above proposed, but we devoutly pray that a period so evil may never arrive. We ought ever to have "one heart" of holy love to God and man; one rule, which should be the sacred word; one aim, even the greatest glory to God, in the widest possible diffusion of gospel truth and institutions; and one dependence, which should be placed on divine

aid. But it is quite manifest, that this requires each one of us to examine the inspired volume, and to obey all its enactments; for we are there commanded "to observe all things" that our Lord has enjoined, and to be fully persuaded in our own minds in relation to what we do. Why should the Dissenter sacrifice his principles to "the forms and ritual" of the national church, instead of the churchman give up his forms and ritual to the principles of the Dissenter? Our respectable, but very Utopian author, will inform us why this marvellous course ought to be adopted. He observes—

"There might even be adduced another reason of the proposed concession which churchmen, without discredit, might urge, and of which dissenters might, with honour to themselves, acknowledge the force. Is it not, by usage universal, the custom for lighter carriages to swerve from their line of road, in favour of such as could not, without difficulty or peril, pull out of their rut? Do the dissenters pride themselves on their freedom from the restraints, entanglements, and burdens, of statutes ecclesiastical? Do they glory in spurning human enactments? Do they abhor to link religion with secular interests? Do they rejoice to admit no forms, which, as individuals, they have no power to revise or refuse? Then let them, on this most worthy occasion, and on the loud call of pagan misery, use their boasted liberty for the best imaginable purpose. Now let it be their glory and their honourable boast, that when the advancement of our common Christianity was in question, they could, and they did, lay their several preferences on the altar of charity. Is there a triumph to be won on the field of theological strife, that can equal in true brilliancy the one that would be obtained by such a concession, prompted by such a motive? Scarcely ought the glory of martyrdom to rank above it; an offering this, grateful in the court of heaven beyond the fumes of very much incense!" p. 91, 92.

"I am at a loss to know," says Mr. Orme, "whether the author is in jest or earnest, in this singular mode of putting the matter before dissenters. They are referred to as glorying in their liberty, in their freedom from secular entanglements, and other things. All such glorying is vain. But can this writer be serious in saying to them, Gentlemen, you boast of the enjoyment of freedom from the restraints, entanglements, and burdens which Christ has not imposed, and which man ought not to impose; will

you shew your love of liberty, and the high-mindedness which the air of freedom generates, by consenting to become bound? You abhor to link religion with secular interests—evince the sincerity of your abhorrence, by becoming part and parcel of a secular system. You admit no forms of human device in your religion; shew your spirituality and regard for the authority of God, by submitting to the authority of man. This is the meaning of the proposition, when reduced to plain language; and this renunciation of Christian liberty, and submission to restraint, are supposed to be required for the conversion of the world, and to be the likely means of promoting it—magnified to the rank of martyrdom, and converted into fumes of incense, most acceptable to God. Dissenters, I have no doubt, will ever be ready to lay their preferences on the altar of charity; they have done so often: but it is too much to require them to lay their principles, and nothing less than a sacrifice of principle is required by the above demand. This would not be a sacrifice acceptable and well pleasing to God."

These observations are more than enough to shew the great imperfection of that model of missions which has been styled new. We devoutly pray, that all professed ministers of the gospel may ever remember, that their common Lord requires them to teach to all the world "all things" that he has enacted; and that every man, pretending to be a Christian, is called to obey "whatsoever" the divine authority has "commanded." In religion, he is not to obey bishops, nor senators, nor even monarchs; but the words of the Lord of all, and the Judge before whom we must every one appear.

Already are real Christians united in holy love to their heavenly Father, and all of human kind; in the belief of the Scriptures; in dependence on the influences of the Sacred Spirit; and in honest endeavours to convert the heathen and Mahometan, and popish nations to God. The nearer they come to each other in their opinions and conduct, relative to the doctrines and ordinances of the Gospel, the better; but this can never really and honestly be effected, except by the study of the New Testament, the only law of Christians, and by constant prayer for purity of mind,

and holy courage in the profession of the truth thence derived.

What have Christians to do with secular bishops, and the forms and rituals of a national church? Jesus Christ is their Master, the New Testament is their only rule, and whether they preach in England or in Japan, they must only on the subject of religion, revere the authority of the former, and resolutely obey the directions of the latter. If they do not regard all the commands of Jesus Christ, their obedience is defective; and if they bow to other authorities in religion, their conduct is treasonable.

We have already said that Mr. Swan's volume is adapted to answer the design of preparing missionaries for their work, and of exciting them to its full performance. The subjects on which he writes are well selected and discussed. They are—The choice of a missionary life—On missionary qualifications—Difficulties arising from diversity of temper among missionaries—The office of the missionary compared with the ministry at home—On low views of the missionary office—On the quantity of means to be employed—On different modes of missionary operation—On the preference due to the missionary service—On ministerial faithfulness to candidates for missionary service—On apathy to the extent of the claims of the heathen world—On the best means of convincing the heathen of the truth of Christianity—and others of a kindred and equally important nature.

These Letters are the production of one who has experienced the difficulties, zealously engaged in the labours, and richly enjoyed the consolations of a missionary life. He travelled in the path which he urges others to prefer, and made the sacrifices he wishes others to make, before he sat down to record in a book the very important observations contained in that unto which we now give our warmest commendation.

The sentiments of our author are truly pious; his remarks are sensible and practical; and in a neat and perspicuous style, and in a manly and independent spirit, he gives to his reader

the results of his serious thought and his extensive observation. He is enslaved by no human dictation; he does justice to the authority of his divine and only Lord; and seems ever under the influence of eternal prospects.

A Memoir of the Rev. Alexander Waugh, D.D. with Selections from his Epistolary Correspondence, Pulpit Recollections, &c. By the REV. JAMES HAY, M.A. and the REV. HENRY BELFRAGE, D.D. Price 14s. Hamilton and Co.

IF we appear to be late in noticing this volume, it must be ascribed to circumstances over which we have had no control. Many of our readers have already perused it with avidity and delight, for who did not know the great and good Dr. Waugh? And who that knew him, did not admire and love him? There is so much here to enrich the understanding, to please the imagination, and to touch the heart, that we expect it will be a favourite book, not only with multitudes now living, but also with generations yet unborn. We must not attempt to trace the course of Dr. Waugh's life; our limits will scarcely allow us to give the titles of the six chapters into which the work is divided. They are as follow:—Early Life of Dr. Waugh—His Ministry in Wells-street—His connexion with public institutions—His friendships—His domestic character—His conduct in affliction and death.

Dr. Waugh, after his settlement in London, could have but little time for close and continuous meditation. His life was absorbed by public avocations, and without a miracle, he could not have become a profound scholar. But his excellent biographers have justly observed, that "if the value of a life is to be estimated by its utility, few lives have been of as much importance as his; and if it has left few memorials for the library, it has left many for the heart." His life was adorned with a bright constellation of virtues, all shining to the glory of the Saviour, whose he was, and whom he served. Passing over a hundred beautiful passages, we

must be content with transcribing a few particulars, in which he eminently excelled, and in which it is highly desirable that all the ministers of Christ should be examples to the people of their charge. No features in the character of the good Dr. Waugh were more prominent than

His abhorrence of Calumny.

"Being in company with a number of ministers, the bad conduct of a brother in the ministry became the subject of conversation, and every gentleman in the room joined warmly in condemning him. Dr. Waugh sat for a time silent. At last he walked up to his companions, and said, 'My dear friends, surely we are not acting in accordance with our profession. The person you speak of is one of ourselves, and we ought not to blow the coal. But do you know that he is as bad a man as he is represented—and if he is, will railing against him do him any good? It is cowardly to speak ill of a man behind his back; and I doubt if any of us would have sufficient courage, if our poor friend were to appear among us, to sit down and kindly tell him of his faults. If there be one here who feels himself quite pure and free from error, let him throw the first stone; but if not, let us be silent: and I confess that I feel that I must not say one word.'" pp. 393. See also p. 93.

His regard to Domestic Duties.

"In his work of catechising and instructing his children, he never suffered any thing to interfere. An hour every Saturday evening was devoted to this purpose; and amidst all the multiplicity of his public avocations, the incessant calls on his time by private applicants, and his preparations for the ministerial services of the ensuing Sabbath, this duty was never neglected." p. 412.

His attention to his Cash-book, and to all his pecuniary Concerns.

"There were four habits which he recommended earnestly in his counsels and by his own example, and which he stated to be essentially necessary for the happy management of temporal concerns: these were, *punctuality, accuracy, steadiness, and dispatch*. Such were his own habits, in so eminent a degree, that his cash-book, from the date of his settlement in London to the day of his death, is in existence, and exhibits every item of expence he incurred, and every sum he received. So regular and punctual was he in keeping the accounts he had with his different executorial trusts, and various Societies, that he left nothing

to be done by his executors in this department of their duties: every paper and voucher was endorsed, and in its proper place." p. 426.

His engaging the Affections of his Children.

"When it was deemed necessary that a deputation of the Directors of the London Missionary Society should go to the South Seas, to examine the state of the mission there, a wish was very generally felt that Dr. Waugh should be at the head of it, and the happiest results were anticipated from the influence of his wisdom and piety. The appointment being declined by him, on account of his infirmities and his numerous family, some of the brethren were sent to urge his consent, and to endeavour to reconcile Mrs. Waugh and the family to the temporary separation. Assurances were to be given of suitable support to them in his absence, and in case of his demise. When these gentlemen came to the house, and beheld him surrounded by his children, clinging to him with such affectionate dependence, they were unable to make the proposal, and said they had not hearts stern enough to ask him to make the sacrifice." p. 462.

The Appendix contains "Pulpit Recollections," and an account of the Secession Church. From the former we can give a specimen which must be acceptable to all our readers.

On the bruised Reed.

"The good shepherd mends, not breaks, his reeds, when they are bruised. I have seen a Highland shepherd on a sunny brae, piping as if he could never grow old; his flock listening, and the rocks ringing around him: but when the reed of his pipe became hoarse, he had not patience to mend it, but broke it, and threw it away in anger, and made another. Not so our Shepherd; he examines, and tries, and mends, and tunes the bruised spirit, until it sings sweetly of mercy and judgment, 'as in the days of old.'" p. 570.

The religious public, we expect, will justly appreciate the labours of Mr. Hay and Dr. Belfrage, who have not been studious to exhibit themselves, but their beloved friend. We are much indebted to them also for a very striking likeness of him in the frontispiece, admirably executed.

Brief Memorials of Jean Frederic Oberlin, and of Auguste Baron de Staël Holstein, &c. With an Introductory Sketch of Christianity in France, from the primitive Ages to the present Day. By the Rev. THOMAS SIMS, M.A. Price 4s. Nisbet.

It has been said by Lord Bolingbroke, that history is philosophy teaching by example. That precept is less efficacious than example, has long been a proverb. In the all-perfect example of Jesus Christ our Lord, we have, as Dr. Watts expresses it, "the law drawn out in living characters." An excellent minister told the writer of this article, some years ago, that for several years in the first part of his ministry, he devoted every Friday evening to reading the biographical accounts of eminent preachers and pastors. Nor can any thing more readily take hold of the heart of man, than the faithful and elegant exhibition of the lives of those who have excelled in every good work.

Great Britain has long been rich in treasures of this description, and the small volume whose title we have transcribed, will shew that France is by no means poor. We recommend to our readers the rapid sketch of the religious history of the neighbouring country, as extremely interesting.

Pastor Oberlin, the Lutheran clergyman of the highest celebrity, was born at Strasburgh, in the year 1740, and died at Waldbach, in Alsace, where he had laboured 59 years, June 1, 1826, at the age of 86.

With many other good works, which we cannot now particularly describe, this venerable man was remarkably attentive to young children.

"Whilst the care of youth thus engaged, even that of infants did not escape the vigilant and benevolent mind of Oberlin: and it appears that the peculiar attention to children from two to six or seven years of age, in rooms called *salles d'Asile* at Paris, and in *infant schools* in England, must be traced up to Oberlin's parish as their source and first model. He was fearful lest the little children should be exposed to danger, or should contract early habits of idleness and vice, when their parents were engaged in husbandedry or at a trade; he was therefore induced to hire rooms, in which the

children might amuse themselves and be instructed, under the control of mild and affectionate women, as *Conductresses*, and whose task consisted in requiring them to speak French, instead of the vulgar *Patois*; in teaching the elder ones to sew, spin, knit, and sing; in explaining geographical cards, and prints of natural and of sacred history; and preventing harm or mischief during the play hours."

It is cheering to reflect, that measures are now taking for the establishment of infant schools through all the length and breadth of the United States!

Oberlin's two favourite maxims were, *Rien sans Dieu—Tout au Sauveur*: Nothing without God—All to the Saviour.

The late Auguste, Baron de Staël-Holstein, a most amiable young nobleman, and a true Christian philanthropist, was born at Paris, August 30, 1790. He was educated by his highly-talented and accomplished mother, Madame de Staël, well known by her literary publications; and he had also the advantage of being often with his grandfather, that distinguished statesman, M. Necker.

He died Nov. 17, 1827. But we must forbear—for an interesting account of his death and funeral, and particularly for a view of the actual state of the Protestant churches throughout France, we must refer to the work itself.

Forty Family Sermons. By the Editor of the Christian Observer. Price 12s. Hatchard and Son.

AMONG the religious periodicals which now appear every month, with unexampled profusion, all over the land, no one holds a more distinguished place than *The Christian Observer*, which first appeared in 1802.

The writers are of the Church of England, but have generally treated their dissenting brethren with candour and respect; and in correcting the abuses which have crept into their own church, they have often shewn a boldness of fidelity, in the highest degree praiseworthy. Without avowing themselves disciples of Calvin, they have, in some instances, most strenuously de-

fended Calvinism, when it has been attacked; and their work has been bought and read as much by dissenters, as by those within the pale of their own establishment.

They have had a large share in discussions of the most momentous interest. They have powerfully contributed to the abolition of the *Slave trade*. *Slavery* itself they have dragged as a monster into the hated light, and will never rest till Great Britain shall be delivered from its burden, its disgrace, and its crimes. They have had the honour of promoting the diffusion of sound and evangelical principles of *education*, and have greatly assisted all our philanthropic institutions, by their warmest recommendation. We are indebted to them for the most valuable information from all parts of Europe, and of America, both North and South. They have watched every movement among men of genius, and the professors of arts and sciences, both British and foreign, so that their volumes contain a museum of curiosities. Their *Obituaries* have constituted a very interesting feature of the work, and have been, we doubt not, a great blessing to many, in life and in death.

Nor would we forget to observe, that they have exhibited from month to month a summary of events and debates in the *political world*, very temperately and judiciously executed, on the principles of our glorious Revolution in 1688.

Of Bibles, tracts, missions, and schools, which are evidently destined to turn the world upside down, they have been, and we trust will continue to be, uniformly the able advocates. Nor is it among the least of their merits and their honours, that they have supplied an antidote to the poison of those impious and daring speculations on prophecy unfulfilled, by which infidels have been cheered and strengthened, and the hearts of good men have been made sad.

An extract or two from the last of these valuable sermons, will shew the reader what he may expect.

"Few things affect the mind more than the dying words of those whom we have known and loved; and if the individual be in any way eminent, or his last hours remarkable, with what eagerness do we listen to the narrative of his words and actions at the closing period of his life! And who so eminent, who so worthy of affection, as the Martyr of Calvary, the Son of God, the Saviour of the world? Of his expiring moments, we have, in the four Evangelists, a most affecting detail. He was not quietly breathing out his soul in the retirement of a peaceful death-bed, but in public, and in tortures upon the cross. We are not, therefore, to look for lengthened expositions of his doctrines, such as are recorded of some of the ancient philosophers; or for a repetition of the conversations which he was accustomed to hold with his beloved disciples, or the listening multitudes. His words were but few; they amounted to but seven brief exclamations from the time he was transixed to the cross to the time he bowed his head and gave up the ghost. Yet what volumes do these few short ejaculations speak! The first was a prayer for his enemies, 'Father, forgive them!' the second was a promise to a humble penitent, 'This day shalt thou be with me in paradise:' the third was an effusion of that tenderness and sympathy which beamed in all he said and did, 'Woman, behold thy son; son, behold thy mother:' the fourth was an expression of the deepest mental anguish, 'My God, my God, why hast thou forsaken me!' the fifth, of intense bodily suffering, 'I thirst:' the sixth, a triumphant exclamation of victory and conscious pleasure, even in the midst of extreme weakness, 'It is finished:' the seventh, and last, was the calm committal to God of his soul, about to quit a body worn down by afflictions and languishing on the cross, in sure and certain hope of that heavenly state which was so soon to burst upon it in unclouded glory—'Father, into thy hands I commend my spirit.'

"How strikingly does the whole scene of his crucifixion prove him to have been infinitely more than a mere man! Had he been an impostor, is it likely that he would have sustained his assumed character to the last, in the midst of such acute and protracted agonies, and with every inducement to retrace his steps? Would he have died praying for his enemies, or have been permitted by Divine Providence to exhibit those marks of supernatural character, which led even a Roman soldier to exclaim, 'Truly, this was the Son of God'? Men are wont to be sincere in the agonies of a cruel and lingering death; yet the Saviour expired without wavering from his testimony, and with his

last dying breath confirming that great fundamental truth, that 'God was his Father;' thus 'making himself equal with God.' And if any thing were necessary to add to the evidence which this scene affords of his divinity, it would be incidentally supplied by the dying words of St. Stephen, already alluded to; for the last solemn deposit which our Lord placed in the hands of his heavenly Father, and which could be rightly committed to none but the Creator, St. Stephen, a very short time after, implored the Saviour himself to receive; thus affording the testimony of that holy martyr, that the Redeemer, in whose cause he was expiring, was in truth 'God over all, blessed for evermore.' "

The Holy Bible, according to the Established Version, with the exception of the Substitution of the original Hebrew Names, in place of the English Words Lord and God, and of a few Corrections thereby rendered necessary. With Notes. Part I. Price 5s. Westley and Davis.

THE present authorized version of the Holy Scriptures has been long admired, as the most perfect standard of our language. That it is absolutely faultless, and incapable of improvement, it would be worse than idle for any one to maintain. It would have been strange indeed, if no improvements had been made in biblical criticism since the year 1611, when the first edition appeared. But it may justly excite surprise, that after the lapse of more than two hundred years, it is now in general so intelligible to the uneducated, and that so small a number of words can be marked as obsolete.

Ignorance is not the mother of devotion; therefore, whoever contributes to the elucidation of any passage of holy writ that is dark and difficult, or assists the devout reader in the pious exercises of his heart, is entitled to respect and gratitude.

The Editor, who signs himself *Keseph*, (perhaps his name is *Silver*, as the word signifies,) is unknown to us. He appears to be a pious, evangelical man. Many of the notes, which are generally very short, are valuable. Many would affirm that the preface savours too much of the Hutchinsonian Cabala; there is,

however, a great deal of good sense in it, and we cannot but wish the writer may find encouragement to proceed. Those who have entered the Hebrew temple by "The outer gate and the inner door" of old William Robertson, will probably never be induced to adopt our author's pronunciation; but this is a matter of very small moment.

We have often thought that it would be a great improvement, if JEHOVAH could be substituted for THE LORD in the Old Testament. The English reader, if he be confined to the *English Bible*, is not, perhaps, aware, that in numberless instances the word Jehovah (whatever be its etymology) must be regarded as a proper name, as Jove, in the old heathen mythology, or Baal, Moloch, Chemosh, Milcom, &c. of whom we read in the historical books of the Old Testament. Dr. Erskine's Theological Dissertations, and Mr. Booth's Essay on the Kingdom of Christ, will be found to place this in the clearest light. So Robertson (before cited) in his *Second Gate*, under the root יהוה, speaks of the proper name of God, and refers to Exodus iii. 14.

The Birth-day Anticipated, and Death Realized; exemplified and improved in the Memoirs of Miss Eliza Flint. By JOHN CHIN. 18mo. pp. 50. Baynes, Paternoster-row.

THE young lady, whose memoirs are in this small work so affectingly described, had been for three years an inmate in the house of the worthy author, as a pupil to Miss Chin, of Gloucester-house, Walworth. The event alluded to in the title-page is, that only a day or two previous to the last illness of Miss Flint, she wrote to a younger sister at Canterbury, expressing the pleasure she felt at the thought of being with her parents at home on that day fortnight, her birthday. As if feeling a sudden impression of the frailty of life, she added—"But, dear Lydia, we must not reckon too much on the future; for oh, how uncertain is every thing here below! You know that by this day fortnight you or I may become a lifeless corpse,"

&c. It is said in a note, "it was on that very day she died:" and from the account, it appears there was the most satisfactory reasons for concluding she "died in the Lord."

About half the number of pages of which this work consists, are filled with an "Address" to young persons, occasioned by the event of Miss Flint's lamented death. It is founded on Eccles. xii. 1. and consists of most faithful appeals, and evangelical directions to improve the present moment for flying to the Saviour, as the only refuge from the wrath to come. The following short paragraph is a specimen of the spirit and style of this pungent discourse:—

"Many young people think religion necessary, but not now; and though God speaks to them by the tears and entreaties of friends, by the counsels and rebukes of ministers, by the promises and invitations of the Gospel, by the whispers of his Spirit, and by the peace-speaking blood of his Son, in the ministry of his word—yet their attention cannot be obtained; their language to God is that of Felix to Paul, 'Go thy way for this time: when I have a convenient season I will call for thee.'"

We cordially recommend this little work, and earnestly wish it may find its way to every Ladies' boarding-school in the united kingdom.

The Excitement; or a Book to induce Boys to read: containing remarkable Appearances in Nature, signal Preservations, and such Incidents as are particularly fitted to arrest the youthful Mind. pp. 418. Waugh and Innes, Edinburgh.

SUCH another compilation of the terrible and the marvellous, compressed within similar limits, we do not remember to have seen. It is true, the mind must be hopelessly torpid, which is not roused by these details of wonder and horror; but how far the excitement produced by the application of these stimuli, may be adapted to secure a beneficial result, we cannot help thinking extremely uncertain. At any rate, in assigning to it what we should consider

to be its appropriate station in a judiciously arranged mental pharmacopœia, it would be found very near the end. We do, however, cheerfully admit, that from this cabinet of appalling interest, specimens may be selected of milder influence, and yielding, in ordinary practice, the prospect of superior advantage.

The Youth's Guardian, and Juvenile Friend, for 1829; adapted to promote the Love of Literature, Morality, and Religion. pp. 434. Houlston.

WITHOUT attempting any comparison between the ability and interest of the preceding volumes in the series, and this now produced to our youthful readers, we deem it sufficient to remark, that the extracts, essays, poetry, &c. contained in this volume, are well calculated to convey much pleasing and valuable instruction to their minds; and whose perusal, we sincerely hope, will be accompanied with such impressions, and be followed by such effects, as may at once prove the most satisfactory testimony to the usefulness of the publication, and the best reward of editorial fatigue and anxiety.

Memoir of Mrs. Ann H. Judson, Wife of the Rev. Adoniram Judson, Missionary to Burmah; including a History of the American Baptist Mission in the Burman Empire. By JAS. D. KNOWLES, Pastor of the second Baptist Church in Boston. A new Edition. pp. 382. Price 3s. 6d. Wightman.

WE are much gratified by the appearance of this admirably neat pocket edition of Mrs. Judson's Memoirs. It is also with considerable pleasure we learn, that this interesting volume continues to receive, on both sides of the Atlantic, the most substantial proof of public approbation; and we doubt not it will long remain a favourite companion with those who are sincerely concerned for the promotion of vital religion and Christian benevolence.

NEW PUBLICATIONS.

1. *A Reply to Lord John Russell's Animadversions on Wesleyan Methodism, in his "Memoirs of the Affairs of Europe from the Peace of Utrecht."* By Humphry Sandwith. Simpkin and Marshall.

We could have wished that the grave rebuke of this able and elegant pamphlet had fallen upon some other man, not upon Lord John Russell, a name so dear to freedom, both civil and religious. "Who first organised the admirable institution of Sunday schools? Mr. Webb, of Stroud, a Methodist." This to us is quite new. We always heard that Mr. Robert Raikes, of Gloucester, was the first who made the experiment of a Sunday school, and that Mr. Wm. Fox, of London, took the lead in the formation of the Sunday School Society. Mr. Sandwith refers us for his authority to "Welch on the Wesleyan Polity, p. 170."

2. *The Essay on the Signs of Conversion and Unconversion in Ministers of the Church, to which the Society for Promoting Christian Knowledge and Church Union in the Diocese of St. David adjudged their Premium for the year 1811.* By the Rev. Samuel Charles Wilks, M.A. &c. Third Edition. Hatchard and Son.

An excellent manual for the young ministers of the Church of England, and which may be read with great advantage by ministers of all other communions.

3. *A Dialogue between a Member of a Friendly Society and the Author, &c.* By James Wright, Author of a Treatise on the Internal Regulations of Friendly Societies. Price 1s. Westley and Davis.

Mr. Wright appears to be a laborious, ardent, and unwearied friend to all Friendly Societies. We heartily wish he may receive all the encouragement to which he is justly entitled.

4. *A Catechism of Useful Knowledge for the Use of Schools, original and selected.* Glasgow, W. R. M'Phun, 86, Trongate.

Admirably adapted to its purpose.

5. *The Importance of Combined Efforts for the Spread of the Gospel: the Substance of a Discourse delivered at Braintree, in Essex, May 18, 1830, before the Ministers and Messengers of the Baptist Churches, met in Association.* By James Hargreaves. Holdsworth and Ball.

6. *Two Short Discourses delivered at the Baptist Meeting-house, Kensington Gravel Pits, and published by request.* By W. Southwood. I. *The Heavenly State.* II.

The Prophetical Character of Christ. Holdsworth and Ball.

7. *The Appeal, a Didactic Poem, containing three of twelve Cantos on the awful State of the Heathen.* By Samuel Bromley. 6d. Simpkin and Marshall. "The whole work, including the Essay, will not exceed 4s."

In the Press, &c.

Preparing for publication, by subscription, in one volume, 12mo. (price 7s.) *The Private Life of our Lord Jesus Christ, considered as a demonstration of his divine character and mission, and an example to all Christians.* By Thomas Williams, Author of the "Age of Infidelity," Editor of the "Cottage Bible," &c.

The life of Christ having been portrayed by so many able pens, it would be presumptuous in the writer to tread the same hallowed ground, were not his design specifically different from theirs. By the *private* life of Christ, however, he means not to intimate that he has discovered any new facts or doctrines; but merely that his inquiries have been directed, not so much to those parts of our Lord's conduct, in which he spoke and acted in his *public* character, as the Messiah and our Redeemer; as to those more private actions and discourses in which he exhibited an example, under all the varied situations of human life; and a complete demonstration of his personal excellency, and, consequently, of the certain truth of Christianity.

A Sermon, occasioned by the death of his late Majesty, George the Fourth. By J. M. Cramp.

Messrs. Westley and Davis announce for appearance on the 1st of September, and to be continued periodically, the British Pulpit, under the sanction of the Ministers whose discourses will appear in its pages.

Lectures on Colonial Slavery, by the Rev. B. Godwin, of Bradford.

Christian Loyalty, an Address occasioned by the demise of his late Majesty, King George the Fourth, and the Accession of his present Majesty, King William the Fourth. By George Pritchard.

God the Setter-up of Kings and the Remover of Kings; a Discourse preached on occasion of the demise of George the Fourth. By John Morrison.

Letters of Philalethes, addressed to the Committee of the Reformation Society.

OBITUARY.

MRS. RUTH POWELL.

DIED at Margate, Sept. 7, 1829, in her 56th year, Mrs. Ruth Powell; wife of Mr. T. Powell, Baptist Minister, Ryelane, Peckham. Her departure was very sudden and unexpected, although her health had been declining for some time. Her removal to Margate, where she had been nearly three months, was so evidently blessed, that it afforded her bereaved partner and dear children reason to look forward for her continuance a little longer with them. The day previous to her death she was twice at the house of God; it was the delight of her soul to be in the use of all his appointed means. On coming down stairs early on Monday morning, she complained of the head-ache, which increased; and while partaking of breakfast, she desired to be taken up stairs, saying, "My head is still worse;" and only survived two hours and a half from that time. Sudden death to her was sudden glory, and it is remarkable that she had frequently expressed to her bereaved partner, that if it were the Lord's will, she should prefer a sudden dismissal, adding, "O what a change would it be—absent from the body, and present with the Lord!"

Respecting our highly-esteemed, but departed friend, much might be said. Mrs. Powell was the youngest daughter of the late Mr. Jacob Yallowley, of Chiswell-street. It pleased the Lord to meet with her in a way of special grace, when at school, at the age of thirteen; and at fourteen she was baptized, and joined the church of the Particular Baptist denomination at Mitchell-street, under the pastoral care of the late Mr. Thomas Powell, sen. where her soul was fed and blessedly instructed in the things of God. Her first views of the depravity of the human heart were accompanied with great distress of soul, which many of her

writings testify; for at this period she used to keep a diary, which proves the holy contrition she felt before the Lord, mixed with most earnest breathings after his salvation. It was the pleasure of the Lord to unfold the wonders of his glorious Gospel to her view, and so to instruct her mind into the heights and depths of redeeming mercy, that sovereign grace was indeed her theme, and the ground of her exultation. Here she would dwell—"By grace are ye saved, through faith; and that not of ourselves, it is the gift of God." She was one who strenuously contended for the fruits and effects of divine grace, and lamented that any who professed to preach the truth, should think it unimportant to contend for the fruits of the Spirit. She would often quote the words of our blessed Lord, "By their fruits ye shall know them." She was much indulged with a sense of her personal interest in the great atoning sacrifice of her glorious Lord, though she knew what it was to feel many conflicts from her spiritual enemies, and could enter into the painful, as well as the joyful exercises of the saints. Yet for many years had she been helped to believe it was well with her respecting her state before God. Our dear departed friend was one whose conversation manifested she was much with Jesus, and had a blessed knowledge of the Holy Scriptures. Whatever might be the necessary calls of the family, she would say, "All must bow for searching his word, and seeking first his guidance through the day;" yet there was no vain boasting of her exertions, or her strength of faith. She would frequently say, "I feel, if left to unbelief and the operations of the enemy, I am as liable to doubt the reality of every truth of God as ever: it is a gracious God that so kindly favours me with a steady confidence in himself, and no attainment of mine."

With a desire for the glory of God, and the profit of his people, and feeling that silence could not be commendable, her bereaved partner has penned this

short account of the special grace manifested to one, who, "being dead, yet speaketh."

INTELLIGENCE, &c.

FOREIGN.

AMERICA.

To the Editor of the Baptist Magazine.

MR. EDITOR,

I HAVE just received from the Corresponding Secretary of the Seventh-day Baptist Churches in America, a Letter, and a Copy of the Circular Letter and Minutes of the Conference, held at Hopkinton, Rhode Island, in October, 1829; a few extracts from which, I doubt not, will be acceptable to you and your readers.

Yours truly,

J. B. SHENSTON.

"There are in this Association twenty-seven churches, one of which contains 710 members, and several of them contain upwards of 300. They have a Missionary Society, and a weekly paper of their own, called *The Protestant Sentinel*. My correspondent says, 'The plan so successfully adopted by them has been, that of sending out itinerant preachers or missionaries, and publishing periodicals, in which they have exhibited their reasons for their distinguishing sentiments and practices. Since this method has been adopted, which is about ten years, Sabbatarianism has advanced with a rapidity totally unknown in any former period. Twenty years ago, there were many people of information who probably never heard of a Sabbatarian, or, if they had heard of such a people, they did not know by what they were distinguished from the Jews. But now we are known by the generality of the reading part of the community throughout the United States, and we are rather objects of fear than contempt, few, if any, daring to engage in controversy with us on our peculiarities.'

"The Sabbatarian cause in this country is still progressing, as you will perceive by our Minutes, a copy of which will accompany this. A number of churches have been organized since my last, and additions have been made to them; and even since

Conference, there have been large additions made to some of the churches, particularly Petersburg Church, N. Y. constituted just before Conference with about 60 members, since which time there have been added rising of 100; to the church in Waterford, 10. The church in Truxton, N. Y. is experiencing a precious revival. I was there about five weeks past, and spent several days with them; there was apparently a powerful work of grace among them.

A religious combination has been for two years past petitioning Congress, to pass a law to stop the transportation of the mail on Sunday, which has, very unexpectedly to them I presume, excited much inquiry relative to the weekly sabbath, and has contributed greatly to the promotion of the Sabbatarian cause. I do not conceive that you enjoy the same advantages for propagating our common cause as we do, yet with the blessing of God on faithful exertions, much might be effected. At any rate, it is incumbent on all the lovers of truth to exert themselves in propagating it. They can then safely leave the event in the hand of God."

E. S. B.

DOMESTIC.

Recent Deaths.

On the 15th of July, at Exeter, died the beloved wife of the Rev. James Hoby, of Weymouth, after four months of very painful suffering. During the whole of her severe indisposition, she felt, in an eminent degree the support of the Gospel she had long professed, and adorned by her consistent conduct. Her memory will be embalmed in the hearts of many, and tears of sincere regret will be shed, particularly by the poor of the congregation, and neighbourhood of Weymouth, who have abundant reason to bless God for her unostentatious and pious attention to their temporal and spiritual wants. The text she chose some years ago

for her funeral sermon, was Phil. iii. 9, 10.
 "And be found in Him," &c.*

We have the painful duty to record the death of the venerable James Biggs, aged 81, for nearly forty years pastor of the church, Devizes, Wilts. He died on the 19th July, after a short illness. His end was peace. We hope to be able to furnish our readers with a memoir of this excellent man in an early number.

THE BAPTIST HOME MISSIONARY SOCIETY.

This Society held its Annual Meeting at the City of London Tavern, on Tuesday, June 15th, Richard Foster, jun. Esq. of Cambridge in the chair.

The Rev. Dr. Rippon commenced the proceedings by prayer, after which the Rev. J. Edwards (Secretary) read the Report to a very numerous and respectable audience, from which we present our readers with the following brief extracts:—

"In presenting a brief outline of the sphere of their operation, your Committee commence their survey with the northern parts of England.

"The Society now employs three agents in the county of Durham, viz. Mr. Dawson of South Shields, Mr. Thompson of Walsingham, and Mr. Leng of Stockton.

"In Derbyshire, our principal station is Chesterfield, of which Mr. Stokes, who has occupied it for the last twelve months, furnishes encouragement.

"In Leicestershire assistance is still continued to Messrs. Barnett of Appleby, and Liddle of Hallerton, each of whom occupies a very extensive sphere of usefulness.

"In Lincolnshire, the only station at present occupied by this Society is Gainsborough.

"In Warwickshire, pleasing fruits begin to appear, particularly Kenilworth, from which Mr. Cole writes as follows, dated the 20th May last.

"All things in this station have been equal to the expectations I had formed. The chapel has been well attended for the last year; the children in the Sabbath school have kept up to the number of eighty the whole time, and there are now about ninety. Six persons have been baptized, four of whom are active young men, who are very

useful in the school, and engage with great acceptance in our prayer-meetings. I have collected about 130*l.* for the chapel since the opening, and during my journeys the pulpit has invariably been well supplied."

"In Norfolk, your agents are still successfully employed, at Shipdham, South Creek, Swaffham, and Tittleshall. At the latter station there appears to have been a pleasing revival.

"In Cambridgeshire, the operations of the Auxiliary Society are not quite so extensive as in some former years. Mr. Harris continues to preach at Land Beach, and reports as follows, viz. 'During the last year, twelve have been added to us by baptism, and to several others we believe the gospel has been made the power of God to their salvation. We are now forty-two in communion, and many praise the Lord that ever a Home Missionary Society was formed, by means of which they have been called by divine grace, and they that were not a people, are now called the people of God.'

"The Committee have continued the usual grants to village preachers in the county of Suffolk, viz. Messrs. Cole of Otley, James of Hadleigh, Squirrell of Sutton, Wilson of Tunstall, and Wright of Beccles, who continue their labours with little variation.

"Assistance has also been afforded to Mr. Hinners of Oakham, in Rutlandshire, and to Messrs. Clarke of Long Buckley, and Parkins of Aldwinkle, in Northamptonshire, from each of whom very pleasing information has been received, proving that their abundant labours have been blessed to the good of many souls.

"Similar accounts have been received respecting the labours of your missionary Mr. Davis at Cubberley, in Gloucestershire.

"In Herefordshire the same labourers continue as before to supply, with little variation, the same stations as mentioned in former reports. The Hon. and Rev. Roper Curzon meets with great encouragement at Ledbury. A place of worship is erecting for the congregation, which it is hoped will greatly increase when they have suitable accommodation. From the benevolent intentions of a liberal friend in London, the Committee hope next year that an additional missionary will be sent into that long neglected, and comparatively destitute county.

"In North and South Wales, and the county of Monmouth, your Committee have for many years assisted a number of ministers whose very limited incomes would have prevented their engaging in village preaching to any great extent, had they not been encouraged by an annual donation from this institution. During the last year, exhibitions have been sent to Messrs. Jones and Harris, of Monmouthshire, to Messrs. James of Glamorganshire, Richards of Penryhoel,

* This paper was received too late in the month to allow of our inserting it entire, and we were unwilling to defer announcing the painful bereavement to our next Number.

and to the cause lately established at Brecon. Also to Mr. Pritchard of Llangollen, and three assistants, who keep up occasional preaching in four adjoining counties in North Wales. Mr. James of Bridgend, writes, 'on looking over my diary for the last year, I find that I preached 348 times, and notwithstanding many disappointments and discouragements have some seals to my ministry every year.'

"The Auxiliary Society for Oxfordshire, and counties adjacent, held its last Annual Meeting on the 13th of April, at Chipping Norton; and the Annual Report gives a pleasing view of the zealous activity of the agents employed, and the watchful and affectionate superintendence of the District Committee.

"In Middlesex, your committee have engaged assistance for one year to the infant interests at Shacklewell and West Drayton. The former station, since the death of the late Rev. C. T. Mileham, is chiefly supplied by the students from Stepney College, and the latter by the Rev. Andrew Fuller (son of the late venerated Secretary of the Baptist Missionary Society.) It is hoped, from their proximity to London, that some of our wealthy friends may be induced to settle in those places, and become the nursing fathers and mothers of those little churches, that the necessity of pecuniary aid from such an institution as this may be but temporary.

"Your Committee have engaged missionaries in Sussex, East Kent, and Hampshire. Mr. Foster, jun. is stationed for the present at Midbirst, in the former county Mr. Metters at New Romney, in Kent, Messrs. Crossman at Anmore, and Mr. Whitewood at Andover, in Hampshire. In Wiltshire, Mr. Shell continues the Missionary at Semley; and at Berwick, St. John, Mr. Wren.

"Your Committee have been enabled to send six additional missionaries into the field during the last year; and through the divine blessing upon their labours, many have been convinced of sin, called by grace, and gathered into the fold of Christ; yet without greater aid, the work will be retarded, and souls left to perish through our neglect and parsimony, although we know that one soul is of greater value than all the wealth that Omnipotence ever created."

The following ministers and others addressed the meeting. The Revs. T. Griffin, I. Smith, Ilford; W. Copley, Oxford; Dr. Cox; J. Green, Thrapstone; J. Winks, Loughborough; and Ebenezer Foster, Esq. Cambridge, &c. &c.

By the Treasurer's accounts it appears

that the receipts for the past year amounted to 1,825*l.* 16*s.* 8*d.*, and the expenditure 1,954*l.* 15*s.* 9*d.*, leaving a balance due to the treasurer of 128*l.* 19*s.* 1*d.*

We are qualified, however, to be able to add, that by the liberality of the meeting, this debt was more than liquidated, the contributions and extra donations amounting to 430*l.* May this Society receive more and more that support from the Christian public to which, amongst kindred institutions, it has so strong a claim.

SOCIETY FOR PROMOTING ECCLESIASTICAL KNOWLEDGE.

The First Annual Meeting of this Society was held at the London Coffee-house, Ludgate Hill, on Tuesday Evening, May 4th, and was most numerous and respectably attended. Apsley Pellatt, Esq. the Treasurer, occupied the Chair.

"The Rev. Mr. Brown, from Ireland, having opened the meeting by prayer, the chairman said, the audience would expect from him some statement of the objects of the Society. The stately vessel which was intended to sail from port to port in ecclesiastical knowledge had been already launched, and was in some measure known to them by the progress she had made. He felt himself to be something like the river pilot, whose business it was to steer the vessel through the shoals and banks of the river, and then leave her to the superior skill and experience of the captain and crew. The object of the society was to analyse ecclesiastical polity, and it was to be presumed that all men of intelligence would submit to the alembic their opinions and sentiments for analysis. From the society, publications would continue to emanate similar in character to those already published. The course pursued by the society would not be one of hostility to any one; its object would be to neutralise and destroy error, by the diffusion of truth."

The Rev. Dr. Cox, one of the Secretaries, read the Report, which was highly gratifying. The following brief extract is all our limits will afford:—

"The Committee of the Society for the Promotion of Ecclesiastical Knowledge, cannot but express their high satisfaction

at the degree of success with which their labours have been crowned. While they had the commendation of their own judgments in the objects they contemplated, and the means by which they proposed their advancement, it was matter of unfeigned regret that misconceptions of their design, tended to prejudice some on whose aid they had a right to calculate. They have reason, however, to believe, that in many cases they have succeeded in removing the mistrust with which their early proceedings were regarded, as well as in confirming the good opinion with which some were pleased to encourage their just efforts. The society originated in the conviction that many who call themselves Dissenters are unacquainted with the principles and history of their denomination. This fact has been more strikingly elicited in the course of the society's proceedings, and will now gradually cease, the Committee would hope, to be the disgrace and the bane of so large a proportion of our number. The unparalleled events which have lately occurred, have put the religious parties of our kingdom into a new and peculiar position. The secular power has been divested of an authority, by virtue of which it presumed in former days to entrench on the sacredness of conscience, and to profane the temple of God. The public mind is left free to pursue its inquiries without any other influence than is consistent with its rational and responsible character. Of this improved state of things prompt advantage has been taken by all parties who have resorted to the press as the most efficient instrument they can wield in addressing the public mind. It is somewhat strange that Protestant Dissenters should so long have neglected to avail themselves in any adequate degree of this mighty auxiliary. As a body, they have never attempted, till the formation of this society, to render it subservient to the diffusion of those principles on which the existence of their churches is dependent.

"Let the principles of dissent be imperfectly comprehended, and, as a consequence, lightly esteemed by those who are nominally of our body, and the decline of all that is vigorous among us, will, ere long, be apparent; and judging from history, or observation, if piety be found in a waning state among Dissenters, it will soon be found in a state still more foreboding among all others. In contending, therefore, for the principles of Protestant nonconformity, we feel that we are advocating the cause of religion through the earth, and the cause of all those charities which give to earth whatever constitutes its faint resemblance to heaven.

"The Society has issued five numbers of their monthly publications. They have

been welcomed beyond the expectations of the Committee, and the sale is increasing. The first, *On Free Inquiry in Religion*, and the second, *Christ the only King of his Church*, have been reprinted in a second edition, and the same happy necessity has been prevented with regard to subsequent numbers, only by the foresight of printing an enlarged edition.

"These have been entitled, No. III. *State of the World at the Christian Epoch*. No. IV. *The Importance of correct Views on the Constitution of the Church*; and on the *Constitution of the Primitive Churches*. No. V. *Historical Series*: No. 1. of the *History of the Church to the Age of Constantine*.

"The tracts also issued at the time of the meeting were:—1. *On the Law of Christ concerning Offences*. 2. *On the Duties of Church Members*, consisting of *Extracts from Flavel's Double Scheme*. 3. *On the Importance of Right Views on the Constitution of the Church*. 4. *On the Constitution of the Primitive Churches*.

"The Chairman, as treasurer, next read a statement of the accounts, from which it appeared that the receipts for the past year were—subscriptions, 100*l.*, by sale of publications, 59*l.* 9*s.* 6*d.*, by stock on hand, 36*l.* making a total of 195*l.* 9*s.* 6*d.* On the other side were claims for printing paper, literary labour, advertising, &c. to the amount of 198*l.* 15*s.*, leaving a balance against the Society of 3*l.* 5*s.* 6*d.*"

The Rev. James Matheson of Durham; Professor Hoppus of the London University; the Revs. J. Morrison, J. Campbell, of the Tabernacle; Dr. J. P. Smith, Dr. Bennett, and others, proposed and seconded the respective resolutions in speeches evincing their conscientious attachment to the principles of dissent, and their readiness and ability to defend them.

PREACHING AND TEACHING IN THE IRISH LANGUAGE.

The Rev. Robert Stodart has received a letter, with the Newcastle U. L. post mark, inclosing 10*l.* to aid in the *Preaching the Gospel in the Irish Language*. Our kind Christian friend who signs D. T. has not informed us how we should acknowledge the receipt of it.

Through the medium of your magazine, our kind friend and the friends of Christ in general, will be pleased to hear that since the publication of the "Appeal" on this

subject,* we have received the assurance of support from so many highly respectable Christian friends, and an almost universal approbation of the work itself, that we have been encouraged to take the responsibility of applying for, and we have pleasure to add, we are likely to obtain a person of piety and evangelical sentiments to be employed in preaching or teaching, in the Irish language, the way of salvation, and the reading and distribution of the Scriptures in that language, in London and its vicinity. We hope soon to give notice of a meeting to be held in Pell-street, late Nightingale-lane, Meeting, for the purpose of regularly forming a society for this object.

ABOLITION OF SLAVERY.



To the Editor of the Baptist Magazine.

SIR,

West Indian slavery still exists in all its horrible injustice, 800,000 of our fellow-creatures and fellow-subjects still wear the chains of the oppressor, notwithstanding government pledged itself on the 15th of May, 1823, that it would take the matter into its own hands, and see to it, that such measures should be pursued as would secure to the negro population a participation in the civil rights and privileges enjoyed by other classes of his majesty's subjects, seven long years have rolled away, and yet the poor slave groans under the iron rod. It is true, that it was proposed to restrict the arbitrary power of the masters of slaves, as to the extent of punishment he should have the power of inflicting; but still the law of Jamaica allows owners, attorneys, managers, overseers, workhouse-keepers, gaolers and others, to inflict on any slave, man, woman, or child, thirty-nine lashes of that horrible cart-whip, of which a planter him-

self confessed, that thirty-nine lashes of it were equal in severity to 500 lashes of the cat-o'-nine tails.

Is it not time then that our British churches took up the subject, and that our ministers employed their talents and influence, in rousing the attention of their people to the most active exertions, until petitions to parliament be presented from every congregation in the kingdom, and until not a British subject be held in slavery?

But, Sir, my principal design in addressing you now, is to call the attention of your readers to a most valuable opportunity which presents itself to those of them who have the elective franchise. Dr. Lushington,* in his speech at the late annual meeting of the Anti-slavery Society, says, "The time of a general election is approaching, this is the time when the people can most effectually serve us, if they go with us heart and hand, if in their very souls they are convinced of the necessity of abolishing the degrading system which prevails in the slave colonies, now is their time to aid its extinction. Let every man who has a vote either in any single town, or in any county; let every such man remember that it is his sacred duty to see that neither his vote or his influence shall be given to any one who would not positively pledge himself to the cause of abolition, let him give his vote to no lukewarm friend—to no stickler about *indemnities*—to no putter-off of the question to a day that may never come—to no advocate for vested interests as paramount to the claims of justice and humanity, but to one who would pledge himself to say, this iniquity has been committed by those who have legislated before me; my soul sinks under that sin, and by the blessing of God, every effort shall be made by me to remove the load of guilt from my country and my conscience;—to one who would rise early and go to bed late to carry the point. If once this spirit can be roused into activity, and if men would give their vote and influence honestly and fearlessly to such, and such only, then would our efforts be crowned with success, and that guilt which has stained this country more deeply than any other on the face of the globe, would be removed from us with all the mass of misery and suffering now endured.

Let then our influential friends be awake to their responsibilities and their privileges, and not suffer the present favourable opportunity to pass unimproved. Let all who wish that the oppressed may go free, and that every yoke may be taken off, be earnest in

* Referring to a paper entitled "An Appeal to the Christian Public to Aid in establishing and preaching of the Gospel in the Irish Language in the Metropolis," which, had our limits permitted, we should have been glad to have inserted in our pages.

* We feel confident this enlightened and humane legislator will be zealously supported by our friends at Reading.

prayer that God may make the reign of his most gracious Majesty, William IV, the period when every subject of the British crown shall realize the fulfilment of the royal declaration, "*I will protect the Rights and Liberties, and promote the happiness of all classes of my people.*"

Portsea.

T.

The Circular Letter attached to our Magazine has been transmitted, or will be by Mr. Ivimey, as a member of the Anti-slavery Committee, to the pastor of each of our congregations in England and Wales, requesting that petitions be sent to both Houses of Parliament. We have no doubt there will be a prompt reply made to that communication by the adoption of its recommendations.

Petition against Slavery.

The following is the copy of the Petition referred to by Mr. Ivimey in the Postscript to the Circular Letter mentioned above, as being suitable for a model of those which may be sent from our churches.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled. The Humble Petition of the undersigned inhabitants of London and its vicinity,

Sheweth,

That all persons born within the king's dominions are British subjects, and immediately upon their birth are entitled to the king's protection.

That the legislature of this country never possessed the legal competence to enact, and never has enacted any law declaring that innocent British born subjects shall be converted into slaves for the benefit of other British subjects; and that your petitioners fully concur in the doctrine ascribed to the present Lord Chief Justice of the Common Pleas, who on a memorable occasion is represented to have said, that "Every subject of the state has a right to life and liberty, and that the government that would invade those rights would not only violate all law, but would be acting upon a principle whose operation must destroy that government itself."

That if it could be at all necessary to support an authority so distinguished for depth of learning and sobriety of judgment, it would be sufficient to quote the following passage from the introduction to Blackstone's Commentaries, in whose celebrated work the opinions of all his illustrious predecessors are concentrated, and in which that eminent judge maintains as an incontrovertible principle, that "Those rights which God and nature have established, and are therefore called natural rights—such as

are life and liberty, need not the aid of human laws to be more effectually vested in every man than they are: neither do they receive any additional strength when declared by municipal laws to be inviolable. On the contrary no human legislature has power to abridge or destroy them, unless the party shall himself commit some criminal act that amounts to a forfeiture."

That it is notwithstanding a notorious fact, that within the dominions of the British crown, innocent children, born British subjects, are by a monstrous usurpation illegally and unconstitutionally deprived of their natural rights as human beings, and of their civil rights as British subjects by thousands and hundreds of thousands.

That the British empire would be convulsed from one extremity to the other, if it were proposed to convert into slaves the unoffending offspring of the most atrocious felon that ever died by the hands of justice, but that these are the children of innocent men who are themselves deprived of their natural rights only because they are unprotected, who are unprotected because they are poor, who are poor, not because they are profligate, but because they are forcibly plundered of their labour and their time.

That in advocating the cause of the future children of their fellow-subjects enslaved in British Colonies, your petitioners do not mean to admit by the remotest implication, that the natural rights of the existing slaves are less positive and unquestionable than those of their British born offspring: but your petitioners have not deemed it expedient to confound with their present object the consideration of wrongs which for many and obvious reasons require to be separately dealt with, and on that account solely and not from any indifference respecting the sufferings or condition of the parents.

Your petitioners beg leave to conclude with humbly, but most earnestly praying your honourable House to adopt speedy and effectual measures for putting an end to the practice of converting British born subjects into slaves in the colonies of Great Britain.

And your petitioners as in duty bound will ever pray, &c.

At a meeting of the Deputies from the several Congregations of Protestant Dissenters of the three denominations in and within twelve miles of London, appointed to protect their civil rights; held at the King's Head Tavern in the Poultry, London, on Friday, the 28th day of May 1830,

WILLIAM SMITH, Esq., M.P., in the chair
RESOLVED,

1. That this deputation, feeling the deep-

est interest in the present degraded state of the slaves in the British Colonies, and the greatest anxiety for the abolition of the inhuman system of slavery throughout every part of his Majesty's dominions, strongly recommend to the various congregations of Protestant Dissenters in the United Kingdom, to petition both Houses of Parliament, for the speedy accomplishment of that abolition.

2. That the committee of this deputation be instructed forthwith to prepare petitions to both Houses of Parliament, from this deputation, for the abolition of slavery throughout the British dominions, and that the body of deputies be summoned to meet for the consideration of such petitions, on Friday the 4th day of June next.

3. That the committee of this deputation be instructed to render every assistance in its power to the Anti-Slavery Society in furthering their intention of procuring petitions from dissenting congregations in Great Britain and Ireland.

4. That these resolutions be communicated to the Anti-Slavery Society, with authority to its committee to make such use thereof as they may think proper.

At a subsequent meeting of the Deputies held on Friday, the 4th day of June 1830,

WILLIAM SMITH, Esq. M.P., in the chair.

The petition to Parliament, for the abolition of slavery was read, of which the following is a copy :—

The [humble] petition of the under-signed Protestant Dissenters, being Deputies from the several Congregations of Protestant Dissenters of the three denominations, Presbyterian, Independent, and Baptist, in and within twelve miles of London, appointed to protect their civil rights,

Humbly Sheweth,

That your petitioners have, in the course of their duty, been frequently compelled to appeal to the justice of his Majesty's government against the oppressive acts of the West Indian Colonial assemblies, and the popular violences committed in those islands in contempt of the provisions of the Toleration Act, and of the established rule by which the laws of the mother-country are acknowledged to be in force there, unless expressly altered by competent authority.

Your petitioners are enabled to state, with grateful satisfaction, that in all instances their applications have been successful. The just and liberal feeling of the British councils has uniformly yielded to their representations, and expressed strong disapprobation of such injurious conduct. They regret,

however, to say, that defeats have not subdued the spirit of intolerance, but that, on the contrary, renewed attempts have recently been made to impose still severer restrictions on the religious instruction of the slave.

They had flattered themselves that the Toleration Act was of too weighty and important a character to have admitted of any attempt at its abrogation by any mere local legislature, however consequential in its own eyes. They had thought, and still think, that in the mild temper and peaceable submission inculcated by christianity, (and by none of its teachers more than by those who have been made the objects,—in some instances, the martyrs,—of persecution), even slave-masters might have discovered a more effectual protection from the legion of dangers which despotism raises against itself, than in the heaviest shackles which power can impose on the defenceless. But they are compelled to acknowledge their mistake. By painful experience the conviction is forced upon them that the pretensions of slave-masters are irreconcilable alike with the precepts of christianity and the laws of justice, that slavery can never be upheld but at the tremendous sacrifice of the most sacred principles of our religion, and the most imperative of moral duties, and is, therefore, equally a reproach to our national character, and an anomaly in our constitution; that its effects are every way pernicious, debasing the slaves below the standard of their rational nature, and degrading slave-masters beneath that rank which they might otherwise hold in the scale of civilized communities.

Your petitioners read with unfeigned gratitude the resolutions passed by the British legislature in the year 1823, for ameliorating the wretched condition of the slaves; but, from the failure of that measure, are now fully convinced that nothing short of the entire and unqualified abolition of the system of slavery, can ever attain the object which, as men, as Britons, and as christians, it becomes them to seek.

Your petitioners, therefore, beseech your [right] honourable house, without delay, to adopt efficient measures for this abolition, and that amongst them you will especially be pleased to make provision for declaring free all the children of his Majesty's subjects who shall be born after an early day, to be appointed by Parliament, and for effectually protecting such children from any claims that may be made to them as slaves.

And your petitioners shall ever pray, &c.

Resolved unanimously,

That the petition now read be approved and adopted, and signed by all the deputies now present, and that the same remain at

this place until Tuesday afternoon next, at three o'clock, for signature by the other deputies.

Resolved, That the Right Honourable Lord Althorpe be respectfully requested to present the petition to the House of Lords, and William Smith, Esq. M.P., the petition to the House of Commons.

Resolved, That a copy of the above petition be sent to the Anti-Slavery Society, and that a copy thereof, and of the resolutions of the General Meeting of the Deputies on the 28th ultimo, be inserted in the usual periodical publications circulated among dissenters.

EDUCATION FOR THE SONS OF BAPTIST MINISTERS.

A public meeting for the above object was held on Tuesday, the 20th ult., at Salter's Hall Meeting-house, J. PENNY, Esq. in the chair, when the following resolutions were agreed to:—

1. That a society be now formed, to be called "The Education Society for the Sons of Baptist Ministers, from eight to fourteen years of age."

2. That the youths taken under the patronage of this society shall be sent to schools superintended by members of the Baptist denomination.

A committee was appointed, and J. Penny, Esq. of Scotland-yard, was chosen treasurer; and the Rev. W. Southwood, of Kensington, secretary to this society.

ORDINATION.

SANDY LANE.

On Thursday, April 15th, 1830, Mr. Alcock, from the Baptist Church, Stroud, was ordained pastor of the Baptist Church, Sandy Lane, Wiltshire. The Rev. E. Eliott, of Gloucester, offered the ordination prayer; the Rev. W. Walton of Trowbridge, received Mr. A.'s confession of faith, and gave the charge from 2 Tim. iv. 5; the Rev. W. Yates of Stroud, (Mr. A.'s pastor) preached to the people from Psalm cxviii. 25. The services of the day were devotional and solemn.

OXFORD.

On Thursday, 22nd April, the Rev. C. T. Crate, formerly a student of the Stepney Institution, and late assistant Minister of St. Clement's Chapel, Oxford, was publicly recognized as pastor of the Baptist Church at Eye in Suffolk.

The Rev. W. Gaithwaite, (Independent) commenced by reading and prayer, and was followed by the Rev. S. Hatch, of Ipswich, who stated the nature of a gospel church, explained and defended the principles of dissent, asked the usual questions, and received the confession of faith. Prayer for the divine sanction and blessing on the union was offered up by the Rev. R. Davis of Walworth, (Mr. C.'s pastor) who also delivered the charge founded on 2 Cor. iii. 5. last clause. "Our sufficiency is of God." The Rev. J. Cooper of Stoke Ash, concluded.

In the evening, the Rev. C. Elvin of Bury St. Edmunds, preached to the people from Eph. ii. 19, 20. Messrs. T. and J. Fisher, of Harlestone, Norfolk, (Independents) and Goldsmith of Stradbrook, kindly took part in the services. The Christian feeling manifested on the occasion was very pleasing; and we trust also the presence of the Lord was generally felt.

GLOUCESTERSHIRE.

On Tuesday, May 25th, 1830, the Rev. J. L. Watts, late of Bristol Academy, was publicly ordained to the pastoral office over the Baptist Church at Wotton Underedge, Gloucestershire. The Rev. E. Daniell, Independent Minister of Kingswood, commenced the solemn services of the day by reading a portion of Scripture and offering the introductory prayer; the Rev. W. Yates of Stroud, stated the principles of dissent, and the nature and government of a Christian church, as founded on the word of God, which was an able defence of Nonconformity without the least tendency to offend any member of the establishment, many of which were present on the occasion. Mr. Yates proposed the usual questions, and received the confession of faith, at the same time disclaiming any kind of authority over private judgment. The Rev. J. Lewis, late Independent Minister of the town, offered up the ordination prayer with the imposition of hands. The Rev. T. S. Crisp, President of the Bristol Academy, delivered the charge on the important duties of a Christian minister; and the Rev. T. Coles, A. M. of Bourton-on-the-Water, closed the morning exercises by prayer.

The evening service began by the Rev. Mr. Cuzins of Kingstanley reading the Scriptures and prayer; the Rev. T. Winter of Bristol, addressed the church from 2 Cor. ii. 15, 16, and the Rev. T. Jones of the Tabernacle, concluded in earnest supplication for a blessing to rest on the church and minister.

The church which had been destitute of a stated pastor for upwards of two years, has

now very pleasing appearances of future prosperity.

BETHESDA CHAPEL, TROWBRIDGE.

On Wednesday, the 26th of May, 1830, the Rev. Daniel Nichols was ordained as pastor of the church connected with this place of worship. In the morning, after reading and prayer by the Rev. Samuel Nichols of Darwen, Lancashire, Mr. D. N.'s brother (Indep.); the Rev. W. Walton of Trowbridge, stated the nature of a Christian church, and the grounds of dissent, and asked the usual questions; the Rev. T. Gough of Westbury Leigh, offered the ordination prayer, accompanied by imposition of hands; the Rev. J. Viney of Beckington, delivered the charge from 2 Tim. iv. 2; and the Rev. J. Rodway of Bradford, concluded in prayer. The Rev. Messrs. Keen of Westbury, Roberts of Shrewton, and Watson and Stewart (Indeps.) of Westbury, read the hymns.

In the evening the Rev. S. Nichols preached to the church from 1 Sam. ix. 8, last clause.

Notwithstanding unfavourable weather, the spacious chapel was crowded in every part. We are happy to learn that the most complete unanimity has attended the choice of a pastor, both in the church and congregation, and that our brother has entered on his labours with every prospect of usefulness and comfort. There is, however, a debt of nearly 800*l.* on the chapel, the reduction of which is an object of great importance. As the church and their immediate friends have already subscribed upwards of 1000*l.* towards its erection, they hope to be assisted in clearing off what remains and earnestly solicit donations for that purpose.

BRIGHTON.

On Wednesday, May 26th, Mr. William Savory was ordained to the pastoral office over the Baptist Church meeting in Salem Chapel, Bond Street, Brighton. The services of the day were commenced in reading and prayer by Mr. Sedgwick, Pastor of the other Baptist Church, Richmond Street, Brighton. Mr. Gladwick of Brenchley, stated the nature of a gospel church, and asked the usual questions; Mr. J. A. James of Brentford, delivered the charge to the pastor from Phil. i. 6; and Mr. Thomas Shirley of Sevenoaks, who had offered up the ordination prayer, also addressed the church from 2 Thess. iii. 16. Mr. Hurdall, supplying at the late Countess of Huntingdon's Chapel in the town, engaged in prayer and gave out the hymns.

Brother Savory's relation of his religious experience, call to the ministry, and harmonious views of divine truth, caused a sensation of interest which will not soon be forgotten. He was formerly a member of the church at Hartleyrow, Hants, and has laboured with success the past eight years, at Knowl Hill, Berks. His settlement with the church at Brighton is the result of entire unanimity; and his pleasing prospects of usefulness here, will, we hope, be realized.

PENNEL, MONMOUTH.

On Wednesday, June 16th, brother D. Evans, late of the Abergavenny Academy, was ordained pastor of the Baptist Church at Pennel, in the county of Monmouth. Half-past ten, brother D. R. Stephens, student at Abergavenny, began by reading the Scriptures and prayer; brother D. Phillips, Caerleon, delivered the introductory discourse, asked the usual questions, and received the confession of faith; brother J. Lewis, Chepatow, offered up the ordination prayer, attended with the laying-on of hands; brother R. Davies, Monmouth, delivered the charge from Matt. xxiii. 10. *We also are men.*

At three in the afternoon, brother J. Michael, Sion Chapel, commenced the service by prayer, after which one of the brethren was set apart for the office of deacon, by brother J. Lewis, then brother J. Michael preached in Welsh from Hos. xiv. 5, and brother D. D. Evans, Pontrhydryn, the deacon, from 1 Tim. iii. 13.

MARAZION, CORNWALL.

On Wednesday, May 5, 1830, Mr. John Parsons, who has for a considerable time laboured in this town and the neighbouring villages, as an agent of the Baptist Home Missionary Society, was publicly ordained as pastor of the Baptist church recently formed in Marazion. In the afternoon, Mr. Lane, of Helstone, delivered an introductory discourse, and proposed the customary questions; and Mr. Clarke, of Truro, preached to the church, from 1 Thess. v. 12, 13. In the evening, Mr. Edwards, of Watford, addressed the minister, from Col. i. 27, 28; and a collection was made on behalf of the important Society to which this infant church is so much indebted. The devotional exercises were conducted by Messrs. May of Penzance, and Spashett of Falmouth. The services were well attended, and excited the hope of increasing prosperity.

ASSOCIATIONS.

KENT AND SUSSEX.

The Fifty-first Anniversary of the Kent and Sussex Association of Baptist Churches, was held at Sheerness, June 1 & 2. Brother W. Giles was chosen *Moderator*, and brother J. M. Cramp *Secretary*. Sermons were preached by the brethren Denham, (Matt. xxiv. 14.) Cranbrook, (Exod. xvii. 7.) Belcher, (1 Thess. iii. 8.) and Lewis, (Isa. liii. 11.) The devotional services were conducted by the brethren Moulton, Belcher, Down, Mills, Breeze (Independent), Sykes (Wesleyan Methodist), the Moderator, Secretary, and others. State of the churches: added by baptism, 149; clear increase, 107. Circular Letter by brother Garner of Battle; subject, *Hints to parents on seeking the conversion of their children.*

WESTERN.

The Western Association, including thirty-seven churches, held their last Annual Meeting at Weymouth, the 1st and 2nd of June 1830. Brother Hoby was chosen Moderator, in whose absence, through domestic affliction, brother Chapman was requested to preside. Brethren Crook, Chapman, Orchard, and Anstie, preached; and brethren Pulsford, Price, Day, Trend, Anstie, Bean and Crump (Independents), and Whitby, Bridgman, and Glanville, engaged in the devotional exercises. The clear increase of members of the churches in this Association during the past year, is two hundred. The next association is to be held at Great Torrington on the Wednesday and Thursday in the Whitsun week, 1831, brethren Sharpe, Hoby and Singleton are appointed to preach, and in case of failure, brethren Lyle, Crook and Trend. Brother Hoby was requested to prepare the Circular Letter on the following subject, "Which appear the wisest and most prudent means of encouraging individuals under various impressions to make a public profession of religion and to unite with our Christian churches."

The subject of the letter for the present year, written by brother Chapman, and approved by the association, is, "What further steps, considering the present state of our churches, would it be desirable to take, in order to promote a genuine and extensive revival of vital religion in the association." The author admonishes the brethren to beware how, in any way, they hinder the gospel of Christ, by want of respect to its ministers, by neglect of a proper spirit in hearing the word and indulging a prayerless, thoughtless, critical, and judicial temper; by habits not congenial with the

spirit of the gospel, such as levity, unnecessary association with those who fear not God, conformity to the world, passion, avarice, exaggeration, equivocation, and morose, envious, and malicious tempers; by inattention to the Sabbath, to children, to servants, to plans of usefulness, and efforts for the extension of Christ's kingdom. The letter then concludes with hints respecting actual means for revival of religion; religious instruction of children—visiting the ungodly to induce their attendance on public worship, individual and fervent prayer, and social meeting for prayer.

OPENING OF CHAPELS.

WINSLOW, BUCKS.

A neat and commodious New Independent Chapel with school-room and vestry, capable of containing upwards of 500 persons, was opened for divine worship at Winslow, Bucks, on Tuesday, May 4th, 1830. The Rev. D. W. Aston, of Buckingham, read the Scriptures and prayed; the Rev. Andrew Reed, of London, preached from Luke ix. 56; and the Rev. E. Barling of Buckingham, offered the concluding prayer of the morning service.

In the afternoon the Rev. W. Gunn of Aylesbury read and prayed; the Rev. James Davies of Totteridge, preached from 1 Tim. i. 15, the Rev. E. Adey of Leighton, concluded by prayer.

In the evening the Rev. Peter Tyler of Haddenham read the Scriptures and prayed; the Rev. Thomas P. Bull of Newport Pagnel, preached from Heb. iv. 12, the Rev. W. Ratcliff of Marsh Gibbon offered the concluding prayer. Messrs. Spencer, Madgin, and Boaz, students of Newport Academy, gave out the hymns.

The chapel is vested in trustees and built upon the most economical plan; the cost being about 600*l.* of which 400*l.* has already been raised.

In the year 1816, a barn was purchased and fitted up for worship; it became necessary to take down this frail building, and on its site the present chapel and school-room are erected. The Rev. J. Denton, formerly of Mill-Wall, Poplar, has accepted an invitation to occupy this department of the Lord's vineyard, and has entered upon his labours with pleasing prospects of usefulness.

DORCHESTER.

On Thursday, June 3, the new Baptist Chapel at Dorchester was opened, when two sermons were preached, that in the morning

by Rev. Enoch Crook of Crewkerne; that in the evening by Rev. J. M. Chapman of Yeovil.

In the afternoon, Mr. S. Sincox, late of Bristol Academy, was ordained over the recently formed church. The Rev. J. Price of Yeovil, stated the nature of a gospel church and asked the usual questions; Rev. Orchard of Barnstaple, offered up the ordination prayer; the Rev. J. Hoby of Weymouth, delivered the charge. The devotional services of the day were conducted by Rev. Messrs. Pulsford of Torrington; Trend of Bridgewater; Anstie of Chard; Day of Wincanton, and Glanville of Sidmouth.

Notwithstanding the very unfavourable state of the weather, the attendance was good and encouraging; a deep and lively interest was excited by the several services, and many it is hoped will be savingly benefited by the establishment of a church in this ancient and respectable town, a town which for many years enjoyed the labours of the pious nonconformists, many of whom were imprisoned very near the spot where the new chapel now stands.

NORTHAMPTONSHIRE.

On the 21st of June, a new Baptist Meeting-house was opened at Harlestone in Northamptonshire, when three sermons were preached, that in the morning by brother Grey of Northampton, from 2 Cor. iii. 8; that in the afternoon by brother Brooks, of Fenny Stratford, from Dan. ii. 44; and that in the evening by brother Barling (Independent) of Buckingham, from Prov. xi. 30. The devotional parts of the service were conducted by brethren Hyatt, Williams, Wheeler, Capern, Clarke, and others. It is an interesting circumstance that a part of the roof of the present building once formed a part of the roof beneath which the learned and pious Dr. Doddridge used to preach the gospel in the same village.

SALTERS' HALL.

We have the pleasure to announce that the Rev. J. E. Giles, is so far recovered from the serious indisposition with which he has recently been attacked, as to be able to resume his ministerial engagements on the eighth of the present month, at Salter's Hall. It is expected that a period will shortly be fixed for the formation of the church, and

for the services connected with his ordination to the pastoral office.

RELIEF OF WIDOWS.

The widows whose initials follow, have been relieved at the Midsummer Distribution of profits.

£		Recommended by
M. C. 4	....	Rev. T. Horsey.
A. C. 4	....	Rev. T. Griffin.
M. B. 4	....	Rev. C. Larom.
S. J. 4	....	Rev. J. Williamson.
E. C. 4	....	Rev. T. Tilly.
A. E. 3	....	Mr. R. Ellis.
E. B. 4	....	Rev. J. Carver.
A. 4	....	Mr. W. Colcroft.
M. M. 4	....	Mr. J. Penny.
S. L. 3	....	Mr. J. Lewis.
H. M. 4	....	Rev. G. Mantell.
E. B. 4	....	Mr. J. Lomax.
J. F. 4	....	Rev. J. Baynes.
A. M. 4	....	Rev. R. Pengilly.
G. 4	....	Mr. G. Blight.
M. 4	....	Rev. J. Iviney.
C. 4	....
—£60.		

NOTICES.

The Baptist Meeting-house at Staines having been enlarged, will be re-opened on Thursday, the 5th of August. Mr. Hinton of Reading will preach in the afternoon, and Mr. Iviney of London in the evening. Service to commence at three and six o'clock.

The Eleventh Anniversary of the Baptist Church, Rye-lane, Peckham, will be held, (by divine permission), on Wednesday, August 4, when three sermons will be preached, that in the morning, at eleven o'clock, by Mr. Stodhart, Pell-street; that in the afternoon at three o'clock, by Mr. Denham of Margate; and that in the evening, at half-past six o'clock, by Mr. G. Comb, of Soho Chapel, Oxford-street. After each service collections will be made.

Errata.—For the account of the death of S. Favell, Esq. given in our last Number page 289, we were indebted to one of the most intimate friends of the deceased. The referring it to the *World* paper at the close was an error which occurred in the press after the proof sheet had passed the Editor's hands.

Page 296, line 5, for June 25th, read June 26th.

IRISH CHRONICLE,

AUGUST, 1830.

THE Committee of the Baptist Irish Society consider it due to their kind friends to inform them, that Divine Providence has more than supplied the deficiency of about 200*l.* in the expenditure of the past year. The recommendation urged at the late Annual Meeting, that the subscriptions should be doubled, in order to relieve in future the embarrassments which have been felt for several years past, and to enable the Committee to increase the number of the Scripture Irish readers and of the day schools, has been in several instances attended to, and will, it is hoped, be generally adopted.

It will be seen by the extract of a letter from Mr. Allen, of Ballina, that two young men, members of the church under his care, have been encouraged to undertake the work of preaching in the Irish language. Mr. Thomas, of Lime-*rick*, also mentions that another of the Irish readers in his district addressed a congregation in his vernacular tongue.

This is a new feature in the Society's proceedings, as till now there has been no opportunity of engaging persons who were able to preach in Irish. Is not the divine blessing in this respect evidently resting upon the agents of the Society? () that these, who will now proclaim in their own tongue the wonderful works of God, or as they expressively term the Gospel, "the message of peace," may be the instruments of "opening blind eyes, of turning many of the aborigines of Ireland from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified through faith in Jesus Christ!"

From the Rev. J. Wilson to the Secretaries.
Sligo, June 19, 1830.

DEAR BRETHREN,

WITH the monthly journals of the Readers, you will expect some observations from me respecting the schools; and I am happy to state, that excepting the necessary business of the season, there has been but little interruption experienced by them for some time past. Of this you will be able to judge, when I tell you, that in the quarterly inspection just closed, I have awarded 274 premiums for correct repetition of the Scriptures, in connection with good conduct in other respects.

Of these premiums there were 29 Bibles, 137 half quires of writing paper, and the rest were tracts, or any thing else that I could beg for the purpose.

But I find, as the poverty of the people increases, and it is greatly on the increase, the children, not being able to purchase paper, are anxious to obtain it as their premiums, although in other cases books would generally be preferred.

In the preceding statement of premiums given, I do not include those sent by the kind friends of the "Lion-street, Walworth,

school," which were of course intended exclusively for that school; a letter from the mistress of which, acknowledging the receipt of them, accompanies this, which you will please to forward as directed.

Having alluded to the poverty that prevails in this part of the country, I will add, that I greatly fear we shall be called to witness scenes similar to those of 1822. Thousands around us have apparently no means whatever of support, nor can they calculate upon any for three months at least; and unless it shall please Him, who in mercy to his creatures has promised that "seed time and harvest shall not cease," speedily to say to the cold winds, "Be still!" the prospects of an abundant harvest will be of a gloomy description. "O that men were wise"—that they would consider how justly they have deserved these tokens of the divine displeasure, and that they would "do works meet for repentance."

There is another circumstance of a painful nature which I shall mention, because it has in some measure interfered with our proceedings. I refer to *emigration*. Already have upwards of five hundred persons from this neighbourhood left this port for America this season, and there are more than

K K

that number now waiting in the pool, for the first fair wind to waft them to the same destination.

I mention this as a subject of regret, because I believe the majority of them to consist of the most moral and industrious that were to be found among that class of persons here, and because they included some of the members of the little church with which I am connected, nearly one hundred of the children out of the schools under my care, and one of the best of my female teachers.

But still there is a vast population who need our best energies to promote their welfare, and still there are agents to carry on the work. Let us then pray, "Come from the four winds thou breath," to afford all needed assistance."

J. WILSON.

Extract of a Letter from the Rev. J. Allen.

Ballina, June 15, 1830.

DEAR BRETHREN,

FROM the abstract of the schools sent me, it will be seen that, with one or two exceptions, they are in the most flourishing condition. The school on Achill Island, till opposed by the priest, was so large, no sufficiently commodious room could be procured. I would beg leave to refer you to the letters of Murray, the master, which you will find inclosed.* Nothing of particular importance has occurred since my last, excepting the preaching of two of our Inspectors in the Irish language, who I sincerely trust will, under God, he made a lasting blessing to their perishing countrymen.

J. ALLEN.

Extract of a Letter from the Rev. W. Thomas.

Limerick, June 18, 1830.

DEAR BRETHREN,

ON Saturday, June 5, I went thirty Irish miles, to Clough-jordan. On Lord's day I preached there, and administered the Lord's supper. On the same day, two eminently pious females were accepted by the church.† I went and baptized them in a river about a half mile from the town, where hundreds were assembled on each side of it. The fortitude and piety which the candidates evinced was much admired. Great solemnity and attention prevailed, while I preach-

ed for a considerable time on the bank of the river. We sung the praises of the Lord before we went down into the water, and when we came up out of it I dismissed the congregation with prayers. I enjoyed this delightful opportunity, and with boldness and freedom of spirit, and fervour of affection, I entreated the multitude to look unto Jesus, and to fly unto him as the only refuge from the wrath to come.

I heard Stephen Ryan, one of the Society's Irish readers, give a very good exhortation in Irish to a number of persons in a field at Camas. The school here is increasing, and there is also a Sunday school for the children and adults.

W. THOMAS.

From an Irish Reader.

Moynoe Scariff, May 13, 1830.

REV. SIR,

I HAVE taught three persons more to read portions of the Irish Scriptures during the last five or six weeks, and have given instruction to two persons, who have commenced and are extremely anxious to learn the same; and of the former, an old man came from a dark and remote part of the parish of Feakle, a distance of twelve or thirteen miles: he goes by the name of Dr. B. in his own country, curing cows, horses, and all sorts of cattle, &c. This man, hearing of my arriving in the mountains once a month, he repaired to my lodgings. I commenced teaching him the darling language of his heart, which he made the greatest proficiency in, and is able to read various chapters fluently and correctly; in fact, he is not happy but whilst reading the Irish Scriptures or asking me religious questions while I am there. I trust he will become a very useful member.

Sunday, April 18, I went to two men's houses, named D. F. and J. B. In the latter I found four of the neighbours, himself, and family, reading the 11th chapter of the 1st Epistle to the Corinthians, proving to the four neighbours, that the sacrament that they receive from the priest was not the body of Christ, but bread, &c. They said, "The Lord help us, for we are in the dark!" I read from 1 Cor. x. 16. "The bread which we break, is it not the communion of the body of Christ?" Also chap. xi. 23, 24. "For I have received of the Lord that which also I delivered unto you," &c. One of these men came to me by night about six months ago for an English Testament, which I gave him. Thus you see what a great cause of thankfulness there is to the Father of Lights, with whom there is no variableness, neither shadow of turning. I trust this man will do invaluable good in this neighbourhood.

* These letters contain some most affecting statements of the gross impositions practised upon the credulous people by the Roman Catholic priests of the island.

† This is one of the Baptist churches formed about the year 1653, by the soldiers of Cromwell's army.

Thursday, the 22d, I read the word of life at a village called Ballyminage, at J. C.'s. This man's house is like a Sunday school every Sabbath, reading the Scriptures and asking religious questions. I trust this poor man and his wife resemble the Thessalonians, because "when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. ii. 13.

I have read the Irish Scriptures in the police barrack, for the two policemen you directed me to, and given them tracts; one of them has visited me often since.

On my way home from Mountshannon on Friday last, I read a few chapters for a family in Knocknasky. They were extremely glad to hear the word in their own language, and poured out blessings on the Society. This day, when writing my journal, a man named F. came in, to whom I read several chapters, and directed him to the Saviour, whose blood cleanseth from all sin. It would be more than I could do to give but a faint idea of my various excursions during these two months back: there is not a day but from five to ten persons come into my cottage, and not one of them goes empty away.

From an Irish Reader.

Bally Car, May 11, 1830.

REV. SIR,

I WENT to Kilmurphy, and entering into a conversation with a Roman Catholic schoolmaster, I asked him if he would wish to hear a portion of the word of God read in the Irish language. He said he would, and that he never had the consolation of hearing the word of God read before in his native language. He made his scholars close their books and keep silence, whilst I read several portions of the Irish Scriptures for them, particularly the 16th of Matthew; and after we had reasoned for some time on the 24th verse, he thanked God for the favourable opportunity of hearing his holy word read, especially in the Irish language. He asked my name, and where I resided. I told him. He said he would soon call to see me; but, said he, it is most likely that you will come this way, before I can go to your place; if you do, call to see me, and if you can, bring me an Irish spelling-book, and also an Irish Testament, for I feel a great anxiety to learn to read the Irish Scriptures. I told him that I would as soon as possible.

From a Scripture Reader and Schoolmaster to Rev. J. Allen.

*Keel, Achil Island, West of Ireland,
May 28, 1830.*

REV. SIR,

I HAVE to inform you, that I met with no convenient place to commence school, till I came to Keel, as the inhabitants would not suffer me to teach in their houses, if I was to pay them the whole amount of my yearly salary, in consequence of the priest opposing me; neither would they sell me the common necessities of life; I am compelled to get them from Westport by water, which is far beyond the limits of my means to afford the expences attending it. I experienced great kindness from Mr. W., chief officer at this station; who, through his goodness and wish to sanction our cause, suffered me to conduct my school in his watch-house. I have experienced great friendship from this gentleman and his family since I settled here.

I have but a few scholars at present, in consequence of the great persecution I am exposed to. I embrace every opportunity to read the Scriptures in Irish, which is the cause of all my suffering in this country. There is a vast number of inhabitants in this village and the neighbourhood, which gives me daily opportunities of reading to either less or more, in private or public, the word of God.

From an Irish Reader.

Limerick, June 18, 1830.

REV. SIR,

I FEEL great pleasure to see the word of God increasing and prevailing in several parts of the country, where ignorance and superstition have pervaded the hearts and minds of the people; where every effort at first used for their recovery from the power of sin and Satan to the living God seemed unavailable, through the constant exertions of the priests, in prohibiting them from reading or hearing the holy scriptures read or explained, excommunicating any person or persons that would send their children to school, and thus using all their power to stop every way of access to the hearts and conscience of the poor deluded people, making merchandize of their souls.

May the 24th, Lord's day, Mr. Moloney and I enjoyed the divinely-instituted ordinance of believers' baptism in Camas, fourteen miles from Limerick. A large assembly of Roman Catholics stood at both sides of the water edge, with some Protestants, while the Rev. Wm. Thomas addressed them on the Gospel, and shewed the nature of the divine institution. The solemnity which appeared in every countenance, the

tears that ran from several faces, testified in the most powerful manner that God was in our midst. I have conversed with a young man, who informed me of an observation which he heard several of them make, while the Rev. Wm. Thomas was in the water, that he appeared to be a real minister of God. In the morning and evening a large room was filled, while he preached from Heb. ix. 27. and Matt. xxvii. 19.; where every soul seemed to hear as for eternity. To God be all the glory, through Christ Jesus.

From the Mistress of the Lion-street Walworth School.

Riverstown, May 22, 1830.

DEAR MADAM,

ON the 9th of this month I had the honour of receiving your communication of the 18th ult. and I feel much obliged by the token of the Committee's good wishes for my encouragement, and approbation of my conduct.

I would have acknowledged the receipt of your letter sooner, but as I did not receive any box at the same time, I wished to learn first from Mr. Wilson, whether it had come to his house. The Rev. Mr. Wilson and Mrs. Cooper, of Cooper Hill, were here yesterday, and, after inspecting the school, expressed their intention to forward to me sixty-six premiums, an equal number with the children who were then present. It has been deemed prudent that Mrs. Cooper should distribute these.

As the Committee desire to receive some information respecting the school, I feel pleasure in stating, that since I have had it under my care, it has gradually improved as to numbers. We have at present the names of seventy children upon the school list, whose average attendance is about forty. The reading class consists of sixteen, who all commit the Scriptures to memory remarkably well. At the last quarterly inspection they obtained premiums, among which were four Bibles.

The children's conduct is in general good, and their appearance in school has given pleasure and satisfaction to every lady and gentleman who have visited it.

ALICE WISHART.

*Mrs. Harriet Hawkes,
Gloucester House, Walworth.*

CONTRIBUTIONS.

Received by Mr. Ivimey, before the Annual Meeting.

	£.	s.	d.
From Mrs. Phillips, Bristol:			
Mrs. Bouvill.....	1	1	0

	£	s.	d.
Mr. J. C. Hughes.....	0	10	0
Sundry small sums	6	15	0
Mr. Walters's Box	1	9	0
From Mrs. Ward, Chepstow	0	13	0
From Mr. Ayre, Keynsham:			
Mr. Edwards	1	1	0
Mr. Score.....	1	1	0
Mrs. Pinker	1	1	0
Mr. Derrick	0	10	0
Mrs. Harris	0	10	0
Small sums	2	17	0

Received by W. Napier, Esq. Treasurer.

Collected by Mr. Pritchard, at Saffron Walden.....	8	10	3 $\frac{1}{4}$
Collected by Mr. Holloway, of Cotton End:			
At Sharnbrook	2	0	7 $\frac{1}{4}$
At Blunham	1	19	5
Produce of Sunday School			
Missionary Box	0	6	9 $\frac{3}{4}$
Rev. Dr. Cox, subscription..	1	1	0
Anonymous, by Dr. Cox	10	0	0
W. L. Smith, Esq. donation	5	0	0
Samuel Moore, Esq. ditto..	5	0	0
A. Saunders, Esq. ditto	5	0	0
Ditto subscription	2	2	0
John Saunders, donation	5	0	0
Ditto subs.	2	2	0
Mr. G. B. Wooley, donation	2	2	0
Miss Vines, Peckham	1	0	0
Mrs. Wm. Fletcher, subs. ..	1	1	0
Anonymous, by Mr. Cozens..	5	0	0
Mr. Bowset, subs.	2	0	0
Collected by Rev. S. Davis:			
At Oakingham	7	11	0
At Bristol.....	44	18	6
Rev. Mr. Elvey, sub.	1	1	0
By Rev. John Dyer:			
John N. Coffin, Esq.....	1	1	0
A Friend	3	0	0
Mrs. Bayley, Drayton, Salop.....	10	0	0
The late Rev. David Rees, Froghole, Pembrokeshire, by Rev. H. Davies	100	0	0
Richard Foster, Esq. Cambridge	10	10	0
A few Friends, by Rev. Mr. Savory, of Brighton	1	7	0
Rev. Mr. Lewis's Interest ..	7	10	0

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls's, 56, Lothbury; Rev. J. Ivimey, 51, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 17, 1830, at Spa Fields' Chapel :

JOHN FOSTER, Esq. in the Chair.

Moved by the Rev. T. S. CRISP, President of the Baptist Academy, Bristol, seconded by the Rev. J. BIRT of Manchester, and supported by the Rev. J. BROWN, of Edinburgh :

I. That the Report now read be adopted, and circulated under the direction of the Committee.

Moved by J. POYNTER, Esq. and seconded by the Rev. Dr. STEINKOPFF :

II. That the very considerable increase, during the past year, of the contributions to the Society—the additions which have been made to the number of our Missionaries—the abolition of the inhuman practice of Suttee in the Presidencies of Fort William and Madras—and the manifest tokens of a divine blessing resting upon the labours of our brethren, both in the Eastern and Western hemispheres, are circumstances which demand our most fervent gratitude, and should stimulate to unremitting and increased exertion.

Moved by the Rev. E. CAREY, and seconded by W. B. GURNEY, Esq. :

III. That the experience of the past year has furnished new and pleasing motives to persevering earnestness in prayer, for the divine guidance and blessing upon all the operations of this and similar institutions ; and that the Mission in the West Indies especially needs to be commended to the all-powerful protection of that glorious Being who can make the wrath of man to praise him, while the remainder thereof is restrained.

Moved by the Rev. T. JAMES, of Woolwich, Secretary to the Book Society for Promoting Religious Knowledge among the Poor, and seconded by the Rev. C. C. TAUCHNITZ, from Leipsic :

IV. That the Treasurer and Secretary be requested to retain their respective offices, and that the following Gentlemen do constitute the Committees for the year ensuing:—

Treasurer—John Broadley Wilson, Esq.

Secretary—Rev. John Dyer.

Auditors—Messrs. P. Millard, G. Kitson, and T. Bickham.

CENTRAL COMMITTEE.

Rev. C. E. Birt, Portsea.

William Copley, Oxford.

F. A. Cox, LL.D. Hackney.

Richard Davis, Walworth.

T. C. Edmonds, Cambridge.

William Giles, Chatham.

Thomas Griffin, London.

William Gray, Northampton.

William Groser, Maidstone.

J. H. Hinton, Reading.

Joseph Ivimey, London.

Jos. Kinghorn, Norwich.

Isaac Mann, London.

Rev. W. H. Murch, Stepney.

E. Steane, Camberwell.

Thomas Price, London.

G. Pritchard, London.

James Upton, London.

Messrs. W. Beddome, London.

T. Bickham, London.

J. Foster, Biggleswade.

W. B. Gurney, London.

J. Gutteridge, Camberwell.

John Marshall, London.

Edward Smith, London.

GENERAL COMMITTEE.

Rev. J. Acworth, Leeds.

W. H. Angas.

I. Birt, Hackney.

J. Birt, Manchester.

J. Chin, Walworth.

T. Coles, Bourton.

E. Clarke, Truro.

T. S. Crisp, Bristol.

G. H. R. Curzon (Hon.) Ledbury.

J. Edwards, Shipley.

J. H. Evans, Hampstead.

J. Gilmour, Aberdeen.

R. Hall, Bristol.

C. Hardcastle, Waterford.

W. Hawkins, Derby.

J. Hoby, Weymouth.

R. Hogg, Kimbolton.

R. Horsey, Wellington.

T. Horton, Devonport.

W. Innes, Edinburgh.

J. Kershaw, Abingdon.

J. Lister, Liverpool.

J. Macpherson, Hull.

J. Mason, Exeter.

T. Morgan, Birmingham.

J. Mursell, Leicester.

W. Nicholls, Collingham.

S. Nicholson, Plymouth.

Rev. Dr. Newman, Bow.

J. Payne, Ashford.

R. Pengilly, Newcastle.

J. Puntis, Norwich.

P. J. Saffery, Salisbury.

S. Saunders, Liverpool.

— Shirreff, Glasgow.

Dr. Steadman, Bradford.

M. Saunders, Howarth.

T. Swan, Birmingham.

M. Thomas, Abergavenny.

T. Waters, Worcester.

J. J. Wilkinson, Saffron Walden.

T. Winter, Bristol.

Messrs. B. Anstie, Devizes.

W. Burls, Edmonton.

T. Blyth, Langham.

J. C. Gotch, Kettering.

J. Dent, Milton.

H. D. Dickie, Edinburgh.

J. Fletcher, Tottenham.

J. Hanson, Clapham.

C. Hill, Scarborough.

T. King, Birmingham.

J. Lomax, Nottingham.

W. Pollard, Ipswich.

B. Shaw, Clapham.

J. Sheppard, Frome.

Moved by the Rev. F. A. Cox, LL.D. of Hackney, and seconded by the Rev. J. H. HINTON, of Reading :

V. That this Meeting is highly gratified by the renewed demonstration of Christian kindness on the part of the Trustees and other Gentlemen connected with the several chapels which have been so cheerfully granted for these Annual Services, and trusts that the spirit of cordial and zealous co-operation among the disciples of our common Lord, which, without compromising any conscientious principle, attests their mutual participation in the blessings of his Gospel, may extend more and more through each successive year.

Moved by the Rev. P. J. SAFFERY of Salisbury, and seconded by the Rev. W. GROSER of Maidstone:

VI. That, with humble acknowledgments of that divine goodness which has afforded us the privilege of attending the services of another Anniversary, this Meeting is now adjourned to Thursday, June 23, 1831.

(Concluded from our last Number.)

The Rev. Dr. Steinkopff said, that it afforded him unfeigned satisfaction, that he was permitted for the first time to come forward in behalf of the Baptist Missionary Society. He had previously taken a lively interest in its prosperity, for he could fairly say, that eight and twenty years ago he had heard of its labours on the continent, and had, in consequence, felt deeply interested in its welfare. He now rejoiced to find that the Society had increased, and that last year, more especially, a spirit of noble Christian liberality had been manifested towards it. He was glad to find that gold and silver had been given liberally, and it always delighted him, not merely to see large donations from those whom God had blessed with affluence, but to see also the contributions of the poor. He liked to see the half-crowns, the shillings, the sixpences, the pennies, and the half-pence given. It would certainly afford pleasure to the meeting, to hear that on the continent the missionary spirit was on the increase. When he left the continent, 28 years ago, there were comparatively few efforts making. They must not, however, forget the labours of Herman Frank, from whose exertions many missionaries had been raised up. He would only mention the late venerable Schwartz, who had laboured in the cause in India for nearly fifty years. Now, however, the prospect was very different: in Germany, in Switzerland, in Paris, in Holland, and in Prussia, there were Missionary Societies, and there were hundreds and thousands willing to subscribe to that most desirable object. It was highly gratifying to know, that in one vessel there lately went out British, French, and German missionaries. They had already heard the Report read, and had been gratified with its contents: for himself, while he listened, his soul enlarged, and he had felt himself in spirit standing near the funeral pile, and

beholding the flames extinguished: Oh, might they thus be extinguished for ever! Then he imagined himself amongst female schools, and beheld Mrs. William Carey, with the 120 children under her superintendence, and he had felt that if those children could present themselves here, they would have made a much more powerful appeal than any voice of man could do. Then he had changed his ground, and found himself in the West Indies, and there he had seen the assembled negroes listening to the sounds of the Gospel of peace, and the missionaries, in spite of all danger, preaching the glad tidings of salvation to those poor creatures. In this strain he might pursue the subject to a great length, but he would not so far detain the meeting; and he would therefore briefly say, that he was particularly struck with the concluding part of the report, which referred to the union of prayer, labour, and dependence on that influence which alone can render prayer and labour successful. Let them, then, pray more perseveringly, and they would, therefore, labour more certainly; and labour and prayer, when they went together, did wonders. Let them all ask themselves what they could do, and in that way they would all be able to do something; and finally, let them place implicit confidence in the God of Heaven, remembering what their blessed Saviour had said, that all power was given unto him in heaven and on earth. He could not conclude without feeling his mind raised, and being powerfully reminded of that beautiful passage in the 72d psalm, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and amen."

The Rev. Eustace Carey.—Though the commands of the Lord with respect to missions were confined to a few pages of the holy volume, yet they were amply sufficient for their guidance. There might have been

periods when they felt inclined to hang their harps on the willows; but it was not so now: there might be some pain, but at all events the pleasure that day greatly predominated. They well knew that there existed on the continent of India an accumulation of prejudices not easily removed; yet they might gratefully conclude, that through the goodness of God, the prospects for missionary labours were much more cheering than they had been. He would advert to one or two particulars in support of what he advanced. Thirty years ago efforts there were first commenced; but they were viewed with particular jealousy by the presiding authorities there. Having, however, now long had an opportunity of witnessing the effects produced by those labours, they had long ceased to frown, if not to suspect; indeed, ever since the last renewal of the East India charter, the government there had rather smiled than frowned on the efforts of their missionaries. There was therefore every reason to hope, that as the missions increased in number, and as their labours were sustained by Christian prayer and pecuniary aid, the prospect would continue to brighten, till India should become one sphere of hope and happiness, and idolatry be altogether banished thence. In the metropolis of India there were various influences at work, either directly favourable to the spirit of the Gospel, or at least so in a collateral point of view. He trusted that these influences, combined with the policy of the government, were such as to justify him in believing that their labours would not be in vain, and that every where the bosom of that continent would open to the efforts of Christian missionaries. With respect to the West Indies, though he was sorry for what had taken place there, yet he could not help believing that it was on the point of awakening from its stupor; and he adjured those that were blind, to consider and receive the goodness of God's providence, so that brutal force might give way to the ameliorating influence of the gospel of Jesus. Look where they would, they had every reason to thank God for what had been done, and to quicken their efforts in his good cause; God's grace was upon them, and when they saw a door opened, they ought not to stop and ask whether they could afford to send a missionary thither, but send at once, for else would God be dishonoured, and their rewards in heaven much abated. They should forget what was behind, and reach forth to that which was before, until the jubilee of the universe arrived, when the kingdoms of this world should become the kingdoms of our God, and of his Christ. This was the object which they had in view, and both poorer and richer Christians were able to hasten it, for no matter what they

could afford to give, God's treasury was full, and they should have what they wanted.

Mr. W. B. Gurney said, that the resolution which he had to second was one which must meet with the concurrence of all present; and after the powerful addresses which they had heard, it was not his intention to trespass long on their time; he wished, however, to say a few words which seemed to him proper, as relating to the Report. Year after year they had been praying that the time might soon come, when all the kingdoms of the earth should be the kingdoms of Jesus. He remembered hearing a sermon once preached by an excellent friend, now in glory, and at the conclusion of it, as there was to be a subscription, he observed, that perhaps his audience might think that these applications came often; but they should remember that they had been praying that there might not be a village or a hamlet without the gospel of Christ, and they now learnt that their prayers were being answered; and so, in the sermon of yesterday, they had been well advised not to put off the good they were able to accomplish, but each to resolve to do his individual share towards the great work. They were frequently hearing of applications both from the East and the West, for the supply of missionaries; and they had lately been informed, that one had fallen a sacrifice to his exertions. What was the consequence? Others must be sent out: the vacant situations must be filled. The place of the excellent Burton, at Digah, had not yet been supplied. They had been told, that in spite of this, twenty-nine had been added to the church. What then might not have been expected, if the vacancy had been supplied? Let them then not refuse their silver and gold, but let them give it as freely as God had bestowed it upon them; and he trusted that the amount received that day would insure the Society from being in debt, and enable it to keep up to those efforts which had already proved so beneficial.

The collection was then made, during which the Rev. Mr. Dyer read a list of the subscriptions which had been received within the last few days.

The Rev. T. James (of Woolwich) conceived, that in the missionary cause they were bound, if they were true subjects of the King of Zion, to act on the principles which had been inculcated in the sermon of the previous evening. If they were faithful subjects of Him whose name they bore, they ought to quit that meeting with renovated strength, and with the determination of making fresh exertions. He took shame and confusion of face to himself, when he confessed that he never yet had acted on those principles, in their full extent. It was true, that in such exertions as he had

been able to make, his health and strength had been a little shattered; but what of that? Whoever sell a sacrifice to the cause, was it not essentially advanced by such operations, and would not God raise up others to carry on the same cause, till at length all the predictions of the inspired volume should be accomplished? It was his conscientious belief, that there was scarcely an individual among them who had acted on the principles laid down in the discourse to which he had referred. Who among them could claim to have inscribed on his tomb the sentence pronounced of old respecting a venerable female, "She hath done what she could"? Where was the individual who had given, in pecuniary contributions, to the extent that he was able? Yes, there were some that had done it. A very few in their congregations and churches had so acted; but who beyond that circle could say as much? He was delighted with the Report in every particular, with the exception of a single expression, from which he begged most unequivocally to dissent. The Report referred to the pecuniary contributions of last year in the light of *sacrifices*. For himself, he could not regard them as such; for where was the individual who had sacrificed one comfort, or abridged himself of one enjoyment, on that account? Ever since his attention had been directed to missionary operations, he had rejoiced in the Baptist Missionary Society, as one which God delighted to honour. When he thought of the missionaries in Bengal, and the labours which had been effected there—when he remembered that millions were now able to read the sacred volume in their own tongue—and when he saw the effects of all these efforts on the natives, he could not but come to the conclusion, that the Baptist Missionary Society was a holy instrument, which God delighted to honour. He begged leave, in conclusion, to refer to the West Indies for one moment. He could not help rejoicing, that their enemies there had been led to the line of conduct which they had lately been pursuing—that is to say, if they were determined to do any thing—for now the whole community would be able to discern what was the spirit of the men. But would Britain endure what they threatened? No: he could not believe that they would dare to put in force their own act; and though he should grieve to hear of their missionaries following the fortunes of the martyred Smith, yet even that would help the cause, and the Society would be able to declare, as the apostle of old did, the things that have happened have turned out to the furtherance of the Gospel.

The Rev. William Angas rose, not to add any thing of his own to what had been advanced, but for the purpose of introducing to them a brother in the Lord, who was

highly to be esteemed for his works' sake. The gentleman of whom he spoke was a native of Leipsic, but in one sense a brother, for it was, in a manner, in this metropolis that he drew the first breath of his spiritual existence. The circumstances that led to his acquaintance with him were not uninteresting. A member of the committee made a tour on the continent, and he took with him a publication, which was in effect an abridgment of the History of the Missions: a copy found its way to Leipsic, and fell into the hands of his brother. This led to a correspondence between them, which he trusted would only end with their existence. He now begged leave to introduce to their notice the Rev. Charles Christian Tauchnitz.

The Rev. Charles Christian Tauchnitz:—Ever since his arrival in this country, and indeed long before, he had anticipated the pleasure of being present at that anniversary meeting. But it had not once entered into his mind that he should have the honour of addressing it, till the Secretary had expressed to him a wish that he should do so. This wish he felt it to be his duty to fulfil. As far as he knew, he was the only Baptist from the Continent that was within the walls of that building, and he hoped that this would free him from the charge of boldness in presenting himself to the meeting. It had been his intention to lay before them a few remarks respecting the state of Missionary Societies in Germany, but he had in this been anticipated in the ablest manner by a Rev. Gentleman who had preceded him; he should therefore only add a few words to what had already been said. It would be a pleasing fact to all who heard him to understand, that the interest for missions was increasing from year to year in most of the Protestant states of Germany; and those who were connected with them were well acquainted with the exertions of the Baptist Missionary Society; they admired the labours of the missionaries in India, and they read with sympathy and delight what had been done in the Burman Empire. Besides a missionary magazine, there were three missionary papers in extensive circulation in Germany, and many confessed the benefit they had derived from being connected with missionary societies. It had been said that it was wrong to attend to the wants of the heathen world, while there was so much to be effected at home; but if people would consider that the most active friends of all pious undertakings at home, were the very persons to promote such proceedings abroad, he thought that they would be ashamed ever again to repeat so groundless an assertion; besides which, it was a most encouraging fact, that those very missionary societies which were the means of diffusing the know-

ledge of God abroad, were also the greatest blessing to the country and church in which they existed.

Dr. Cox said, that one great advantage of such a Society was to awaken the sympathy of Christians universally, and to excite a desire to promote its cause in all parts of the world. It was also a glorious sensation to feel that they were all brethren, united in one common cause, and that all feelings of jealousy were entirely extinguished on this sacred occasion. All that they remembered was, that they were joined together to promote the cause of Christ, and in that one feeling each forgot his own individual opinions. But by so doing they did not compromise any principle: on the contrary, in proportion as they were tenacious of their principles, in that proportion ought they to feel a holy stimulus to carry the gospel of Jesus to the heathen world.

Rev. J. H. Hinton (of Reading):—It is almost impossible to apply ourselves to any labour, and not to look round after a while, to see what has been accomplished; and least of all can this be expected, where the exertion has been great, or the expenditure considerable. Who will blame us, therefore, if we, who have for some years been embarked in one of the greatest and most costly enterprises which can be undertaken in the world, should sometimes take a deliberate survey of the field of our operations, and examine how far they have been crowned with success? Not, indeed, that success in the actual extension of Christianity should be either the primary motive, or the principal support, of our missionary zeal. We have a grand object to promote, in bearing a testimony for God, whether men will bear, or whether they will forbear; and we shall be a sweet savour of Christ unto him, both in them that believe, and in them that perish. But still it would be both unnatural and absurd not to look for the result of our labours, in reference to the conversion of the world; that glorious object which, by divine wisdom and mercy, they are both adapted and destined to achieve. If it is desirable that an estimate of our success should be formed at all, it is manifestly important that it should be formed correctly. Where truth would be beneficial, mistakes must be proportionably mischievous. It is not of little consequence whether such an estimate be too high or too low; in either case the error will be hurtful; in the one, tending to a spirit of unthankfulness and despondency, in the other, to a state of fallacious satisfaction and complacency. These evils, of course, it is desirable to avoid; but it is far from being easy to escape them both. Most of us, perhaps, have a natural predisposition to the one or the other extreme; and scarcely can

any considerable effort be made to clear the perils of the rock, without throwing ourselves within the compass of the whirlpool. Doubtless I shall myself be in error, but I speak to wise men, whose maturer knowledge and calmer consideration may rectify my mistakes. We do not now note what general results of a beneficial or promising kind have arisen from missionary labour; as what advancement of civilization, what stores of knowledge, what schools and school-books, or even what translations of the Scriptures. We deny not the importance of these truly excellent things; but we limit our present inquiry to that which may, with greater accuracy and emphasis, be denominated the success of the gospel, and the extension of Christianity, namely, the conversion of sinners to God. To arrive at a reasonable answer to this question, it is necessary to have some general idea of the actual force and amount of missionary effort; a matter of which it is by no means easy to form an accurate or satisfactory opinion. From the annual survey, contained in the *Missionary Register* for January in the present year, it appears that missionary efforts are carrying on at about 500 stations in different parts of the world, and engaging the direct activity of at least 1000 labourers. Allowing for the more rapid multiplication of stations during the latter portion of the last forty years, it may be reckoned perhaps that they have been occupied ten years on the average. They can scarcely be estimated at a present expenditure of less than 200,000*l.* annually. This calculation is exclusive of all efforts made in Great Britain and Ireland, and includes none in the rest of Europe, excepting those on the borders of the Mediterranean Sea. The returns are far too defective to afford any approximation to the number of hopeful or apparent converts. In twenty-four stations of our own Society in Jamaica, affording a pretty fair specimen of the average period of labour, the communicants may be taken in round numbers at 10,000, or about 400 to each station. If this might be taken as an average case, the converts throughout the world would be 200,000. The general tenour of the accounts, however, will not authorise so high a standard. We may, perhaps, be near the truth, if, including those who have died in Jesus, we assume the existence of 100 converts upon the average at every station, making a total of 50,000. Now, the outline which I have thus sketched, affords, in one view, the most exquisite gratification. We may then believe, that by these and similar exertions, 50,000 of our perishing fellow-mortals have been snatched as brands from the burning! It is a thought of unutterable joy, and of heartfelt ecstasy. One needs to sit in si-

lence, and survey the pit of destruction despoiled of its expected prey, while the glad Saviour welcomes the acclamations of the ransomed tribes ; for behold they come, almost from every nation, and tribe, and kindred, and tongue under heaven, calling him blessed ! Thanks to God, who has employed and blessed our feeble instrumentality to the accomplishment of such an end ! But, Sir, there is a vastness and magnificence about such subjects as these, to which our puny vision is apt to do great injustice. We look upon the aggregate of fifty thousand converts to Christianity with too fond and exclusive a delight, too much absorbed in wonder and congratulation. There are other views to be taken, which, if less brilliant, are not at all less true, or less important. It should be recollected, out of how many kingdoms, and how vast a multitude of people, these converts are drawn. They are contributions from the surface of almost the whole earth ; and the gospel, at the sound of which they are come, has been preached among a population of immense extent. We have no data for estimating its actual numbers ; but considering the active measures usually adopted by missionaries to address all within their reach, and the very dense population of some spheres of labour, it is not perhaps too much to say, that the gospel may have been heard at every station by an average of 4,000 persons grown to years of understanding during ten years ; and according to this supposition, in the 500 stations, the gospel has been preached to two millions of such persons. Our fifty thousand converts, therefore, are the fruit of ten years labour, by 1000 persons at 500 places, among two millions of men ; that is, at each place 100 out of the 4,000, or one in forty of the hearers, and ten to each pair of labourers, or five to each single labourer, in the course of a year. Is this success, then, large ? Is it much for a year's labour in the vineyard of the Lord to be followed by the conversion of five sinners ? Is it much for one convert to be found among forty hearers of the gospel ? Is it much for ten persons to be added to a church in one year ? Or what is it, that, out of two millions of people who have heard the gospel, it should have been rejected by one million nine hundred and fifty thousand ? Compare this result with the native power of the instrument employed. It is the word of the truth of the gospel ; an instrument framed and adapted by God himself, for the purpose of enlightening the eyes, of arresting the conscience, of converting the heart. It is the only instrument he has furnished for this end, and that therefore to which he has left all the work. Can it be to its honour to produce no wider and more decisive effect than this ? Is it the weapon which is sharper

than any two-edged sword, which is thus turned on its edge ? Or the weapons mighty through God to the pulling down of strong holds, is it against these that the bulwarks of superstition and idolatry have stood so strong ? Is it not a manifestation rather of weakness than of strength, and an issue which allows the scoffer too much occasion to blaspheme ? Compare this result with the records of history. Nearly two thousand years has the gospel been in the world, and what have its effects been in other times ? At Jerusalem, in one day, there were added to the church 3,000 souls ; and allowing seventy preachers to that immense concourse, more than forty converts fall to each, under one discourse. We all know, Sir, that this was not a solitary instance, but only a part of a long series of wide and glorious triumphs of the Divine Word, among nations both learned and ignorant, over inveterate enmity, deep-rooted superstition, long-cherished vices, powerful interests, and frightful persecutions. It is now nearly forty years since the Christian world generally was awakened from its slumbers, and embarked in the missionary enterprise. In all respects except that of miraculous agency, the only use of which was an attestation to the truth of the facts of Christianity, for which purpose nothing extraordinary is now wanted ; in all other respects the resources of the church at that period were far greater than those of the little band whom Christ left upon the earth ; but will the state of things now bear a comparison with that which existed at the end of forty years after the resurrection of Christ ? Amidst opposition more violent, contending with a dominion of iniquity to the full as firmly established, and upon a theatre often drenched with their own blood, did this company, whose names together did not exceed 120, so successfully labour, that after preaching a few sermons in a city, and perhaps driven from it by persecution, upon a second journey they found a Christian church not only in existence, but in prosperity ; that, after once pursuing a tract of some thousand miles, they had only to send a brother to ordain elders in every city, or to write letters of Christian counsel and love ; that, within this period of forty years, Christianity could afford to lose, not only thousands of its professors, but hundreds of its ministers, and all its founders but one, who, in his hoary hairs, saw himself so numerous surrounded by the disciples of his Lord, that he had little to say, but " Little children, love one another." Compare this general result with scriptural, and therefore well-founded anticipation. We gather, from the sacred oracles, that the gospel is to be the means of subduing all nations to the obedience of the faith ; that, by its instru-

mentality, every form of superstition is to be thrown down, and idolatry, with its train of kindred miseries and crimes, to be banished from the world; that blasphemers are to be confounded, and that there shall be no more need for every man to say to his neighbour, "Know the Lord," because all shall know him, from the least to the greatest. Has any general result like this yet taken place? or is there even any considerable approach towards it? when, after forty years of general missionary effort, only two millions, out of six hundred millions of the heathen have heard the gospel at all, and of these thirty-nine fortieths have rejected it; and all the reigning superstitions of the earth wield, with almost undiminished energy, their malignant and baneful sceptres? Still the infidel scoffs, and the man of the world says, "They have done nothing;" and though they manifestly overlook some things which might teach them better, yet the aspect of missions is by no means uniformly such as to put their impiety to silence and to shame. Instead of being the march of victory, our stations exhibit in some cases a total defeat; in others, a struggle for existence; in many more, perseverance under discouragements; and in a very small proportion of the five hundred, a triumph any way worthy of the sword of the spirit, and the captain of salvation. And as for the ultimate result, when the kingdoms of this world shall become the kingdoms of our God and of his Christ, at what period can this be expected, if our progress towards it continue in its present ratio? We have assumed that there are now upon the average 5,000 converts in a year; after which rate the conversion of eight hundred millions of people, the computed number of the heathen, would occupy one hundred and sixty thousand years; no very gratifying speed, Sir, but a heart-breaking slowness, even if there were so long a period for their conversion; but what shall we say to the thought, that the eight hundred millions die and are renewed three times in every century. I have no wish, Mr. Chairman, to indulge in exaggerated statements; and if I have fallen into any errors of calculation, those who hear me may easily correct them. But if what I have stated be, as I conceive, an approximation to facts, they are facts of no small importance. I know not whether such representations may be in any instance unwelcome; but I cannot imagine why they should be so. Does any good work, and above all, does the work of God require that we should go hood-winked to our labour, or can it derive any advantage from our blindness? The general conclusion to which the preceding statements lead is, clearly, that our missionary success, in one aspect of it, is matter of great thankfulness

and joy; in another it affords cause of deep humiliation and regret. It is both rejoicingly great, and afflictively small. I will check no man in his ardent delight on the one hand, if he will cherish proportionate grief on the other; for the case requires both, and the exercise of the one grace should not exclude that of its companion. If we rejoice that some are saved, we should be heart-broken that so many are lost. It is necessary to a salutary state of mind that we should do so. In the experience of individual piety, he is not the prosperous Christian who is only rejoicing, but he who, with the greatest joy in the Lord, combines the deepest sorrow for his remaining corruption. It should be the same with public exertions. Our joy for thousands saved, should be only the mitigation of our anguish for millions destroyed. This feeling alone will preserve our societies from a morbid inflation, and supply an adequate and continual stimulus to the efforts required. Our progress is far, very far from exhibiting, either what the gospel can do, or what it has done, or what it has to do. Our progress falls far short of the celerity which will arrive at the evangelization of the world within any period accordant, either with the desires of a Christian, or with the promises of God. What should be our conclusion from this state of things? I apprehend no doubt can exist as to this alternative: either that there is something in the present system of missionary effort, which, like the fly in the perfume, diminishes its acceptableness to God, or that he is in sovereignty withholding the more abundant fulness of his blessing. In either case the fact is deeply interesting. If God is withholding his blessing in sovereignty, this calls for an attitude of supplication characterised by the deepest sorrow, and the most ardent importunity; a tone of prayer which we shall never acquire while we are thoughtlessly and stupidly congratulating ourselves upon the vastness of our success. If his blessing be withheld, because there is something in our efforts upon which he cannot smile, this is yet more afflictive. It indicates that we ourselves, who are so busy in endeavouring to convert the world, are at the same time the main hindrances to its conversion; and it urges us most powerfully to search and to try our ways. What can it be? Is there a want of real devotedness to his glory? Is the way in which money is given or collected such as causes him to blow upon it? Are there any who, while contributing to the conversion of the heathen, make no effort of their own? Is there a want of consistency in us, which will not allow him to make us the instruments of so glorious a work? Is there a contractedness of desire, an absence of pity, a deadness to his glory,

a want of self-annihilation, which he leaves us to discover and to correct, before he shall pour out his largest blessings on the world? These are questions, Sir, which are fitted to come home to the heart and conscience of every man; to the conscience of every man that hears me, I address them, and to my own. For myself, I feel them too; and am convinced, that while I am no more practically and consistently devoted to God in my own heart and person, while what I do for the heathen is actuated by so little spirituality of motion, is associated with so little warmth of desire, and verified by so little effort at home, my part in missionary success must be lamentably small. Yet I cannot separate myself, Mr. Chairman, from this dear and blessed cause. Would that I were worthy of it; and that I, and all who hear me this day, and all who hear me not, were of a devotedness so sacred, that the God whom we serve should say, These are the men who may usher in the triumphs of my gospel, and the jubilee of the world!

The Rev. J. Dyer then rose and said, that he must again throw himself upon the indulgence of the meeting for a few minutes. He regretted to have to divert their attention from the heart-stirring considerations which had just been pressed upon them by his esteemed and beloved brother; but there was at least one other subject which, if it were not equally important, ought not to be entirely overlooked in the proceedings of that day. Before he adverted to that, however, he would just remark, in reference to what had now been said, that while he admitted, with deep feelings of humility and contrition, that there was great reason for the exhortations that had been addressed to them, he was desirous that the feelings of sorrow they had been called upon to cherish should not be carried too far. The examples recorded in the New Testament, as well as their own experience, warranted them to indulge some measure of joy, and his belief was, that it was by the due exercise and wise combination of each of these classes of feeling that their souls would be preserved in health, and their labours be blessed of God. But now to his business. Since he had last addressed them, he had received several notes with enclosures of money. One kind friend had offered to present fifty pounds, provided the collection of that morning should be made up one thousand pounds. This was a subject which he would by no means press, he would much rather that it should be left to the unbiassed, spontaneous feelings of the friends present what their donations should be. But he would take the

liberty of mentioning what had occurred to his own mind. By looking at the prospectuses of the Bengalee New Testament, publishing at Calcutta, he found that the sum required to print one thousand copies was four hundred and twenty pounds. Now it would be a great encouragement to their dear missionary brethren if this sum could be raised for that specific object, either at the present meeting, or in consequence of it. Such a course would give their friends an opportunity to think maturely on the subject, and to do what they did from principle, and with a regard to the glory of God.

The Rev. Dr. Cox approved much of Mr. Dyer's suggestion, and trusted it would be acted upon.

The Rev. E. Carey next rose, and remarked that some of them had to live more in public than was convenient. Those who went out as missionaries necessarily involved the Society in expences, and when they returned home, some of them had only the prospect of being a burthen on the funds for many years. When the person then addressing them was brought by the providence of God back to England, it was unknown to himself how he would be disposed of. After he had resided here for a short time, it was deemed desirable that he should visit the various churches connected with the society; and two years since he yielded to the suggestions of friends, and entered upon that department of the society's labours. During the past year he had been so situated as to be enabled to return to their treasury some portion of the amount granted to him by the society; for notwithstanding the committee had kindly and generously voted him a specific sum, he never felt himself at liberty to expend it. If what he then returned could be applied to the printing of the Bengalee New Testament he should be most happy. One hundred pounds of the sum granted to him by the committee they might consider as now returned.

Mr. Dyer then read two or three notes that had been handed up to him, enclosing donations, after which the resolution was put and carried.

Mr. Saffery, of Salisbury, moved the next resolution. As the former part of it must commend itself to every heart, and as the latter part of it was only a matter of course, he would merely read it, and leave it with the meeting.

The Rev. Mr. Groser, of Maidstone, seconded the resolution, which was then put and carried, and after singing a hymn the meeting was dissolved.

FOREIGN INTELLIGENCE.

JAMAICA.

From a Letter addressed by Mr. Philippo to Mr. Mann, under date of April 19th, we are permitted to make the following extract:—

“The Lord has done great things for us indeed, whereof we are glad. During the comparatively short period since I was permitted to commence my public labours, I have had the high honour of adding unto the church, on a profession of their faith in the Lord Jesus, nearly 1000 individuals; 145 have been added since the last annual report. The influences of the Holy Spirit have certainly been poured out upon the churches here, in no ordinary degree; the effect more especially, I cannot help conceiving, of that *spirit of prayer*, that is poured out upon the church at home. Do but continue your supplications for the outpouring of the Holy Spirit; and feeble as your missionaries may be of themselves, they will be ‘mighty through God.’ They will feel no discouragement as to the issue of their exertions; it will animate them in their work, and fill them with a resolution and confidence of success, which the united opposition of earth and hell can never alter or shake. The kingdom of Satan has evidently begun to betray signs of its destined destruction. And as it is the fixed design of God to accomplish his purposes of mercy to the world in answer to the supplications of his church, it is but reasonable to suppose that that kingdom will decline in proportion to the measure of divine influence engaged.

“The Saviour’s kingdom must come and his will must be done on earth as it is done in heaven. And the period of this universal triumph may not be far distant. Never it would appear, since the apostolic times, has the church been blessed with such correct sentiments respecting the *especial means* by which the conversion of the world is to be accomplished; and, therefore, never were the ‘signs of the times’ so exhilarating. As soon as the Christian world will pray for it with that fervour and perseverance which its importance demands, ‘A nation shall be born in a day.’ It would soon be echoed, ‘Babylon is fallen is fallen,’ and there would not be a single spot of earth left on which it would be said ‘the uncircumcised triumph,’ and then would follow, ‘the kingdoms of this world are become the kingdoms of our Lord and of his Christ.’ Here, making allowance for occurrences which must ever be expected to happen in this state of imperfection, there is every thing to encourage. The sacred leaven seems but just beginning

to operate. At all the stations the prospects are such as to awaken our gratitude and animate our zeal. In every direction new fields for cultivation are rising up to view. My own congregation continues good, and what I regard as a very pleasing circumstance, our white attendants are on the increase. There is now among that class a disposition to *hear*. We have sometimes on a Sabbath evening between twenty and thirty gentlemen and ladies present, and an equal number of soldiers. Several of the former, (many of whom I regard as regular hearers) are Jews, who not only appear to bear the word with great attention and seriousness, but who read the New Testament and manifest a willingness for tracts. Pray for them, my dear Sir, let your church pray for them, and O that the whole Christian world would manifest a more ardent desire for their subjection to the sceptre of Emmanuel.

“Our Sabbath morning and Monday evening prayer-meetings are well attended, as also our Thursday evening lecture. The congregations generally amount on such occasions to about 400, and our schools are increasingly interesting and useful.”

The Secretary has received a letter from Mr. Daniel, dated in N. lat. 35. 18. W. long. 16. 52, May 15, and finished the next day off Madeira. Mrs. Daniel and children had suffered considerably from sea sickness, but were then somewhat better. Mr. Daniel had held public worship on each Sabbath after they had put to sea, and was encouraged by the attention of the passengers and crew. We transcribe one sentence which we trust will not be inserted in vain.

“I do trust, my dear brother, our friends in England remember us much at the throne of grace. We do much need their prayers. We shall need them still more when we reach our destined port—that we may have every physical, intellectual, and spiritual qualification to enter upon our work in a proper spirit—that we may become active and faithful servants of Christ, and of the Society, for Jesus’ sake, and that our labours may be crowned with success. I have been reading a part of Ellis’s Polynesian Researches—and when I see what has been effected for those remote islanders, is it too much to hope, with the power and promise of Jehovah engaged for us, that we may see similar miracles of mercy effected on the poor Cingalese?”

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES				Rev. E. Daniel	At Sea	May 15, 1830.
				B. Clough	Colombo.....	Feb. 10, 1830.
				Messrs. Alexander and Co.	Calcutta.....	Jan. 20, 1830.
				Mr. W. H. Pearce	Do.	Jan. 2, 1830.
				Mr. Jabez Carey	Agimere.....	Jan. 18, 1830.
WEST INDIES....				Rev. Joseph Burton	Kingston	April 19, 1830.
				Ditto	Do.	May 10, 1830.
				James Coultart	Do.	April 19, 1830.
				Ditto	Do.	May 6, 1830.
				Mrs. Coultart	Do.	May, 1830.
				Rev. Joshua Tinson.....	Do.	April 19, 1830.
				Thomas Burchell.....	Montego Bay	April 2, 1830.
				Ditto	Do.	May 7, 1830.
				W. Cantlow.....	Do.	May 7, 1830.
				Mrs. Philippo	Spanish Town	April 17, 1830.
				Rev. James Philippo.....	Do.	May 9, 1830.
				Ditto	Do.	April 23, 1830.
				James Flood.....	Anotta Bay	April 16, 1830.
				Ditto	Do.	May 6, 1830.
				Sam. Nichols	St. Ann's	May 3, 1830.
				H. C. Taylor.....	Old Harbour.....	April 30, 1830.
				William Knibb	Savanna la Mar....	April 26, 1830.

Contributions received on account of the Baptist Missionary Society, from May 20, to July 12, 1830, not including individual Subscriptions.

	£.	s.	d.		£.	s.	d.
Monmouthshire, &c. by Rev. D. Phillips	71	7	7	Eynsford.....	10	0	0
Bath, Somerset-street Auxil. balance	30	18	9	Ashford	9	1	0
South Devon, by Rev. John Nicholson, Treasurer	29	16	4	Eythorne.....	7	10	3
Camberwell, Ladies' Society, by Miss Gutteridge.....	77	0	0	Margate	5	15	2
Eagle-street Auxiliary, by Mr. Neale (one-third).....	16	0	0	Cranbrook	4	12	0
St. Albans Aux. by Rev. W. Upton.,	31	14	6	Malling	1	5	6
Sheffield, Rotherham, &c. balance.....	23	2	7				
Friends at Elim Chapel, by Mrs. Elvey	14	0	0	Sevenoaks, by Mr. Shirley.....	213	19	8
St. John's (N. B.) Auxiliary, by Mr. Holman.....	14	0	0	Norwich, Auxil. Soc. at St. Mary's, by Mr. Cozens.....	57	19	9
Voluntary Contributions of Children in Baptist Free School, by Mr. Kendrick	8	16	1	Shooter's Hill, Friends, by Mr. Williams	2	0	0
Lynn, Collected by Misses Keed and Hardy	2	0	0	Wallingford, Collection and Subscriptions, by Mr. Field	30	11	8
Leiston, Collected by Mrs. Pells and Mrs. West.....	6	16	6	Maze Pond, Ladies, for Female Education, by Mrs. Kitson	15	15	0
Widows' Missionary Box, Plaistow, 2 donations	0	13	0	Ditto Auxiliary, by Mr. Beddome....	39	8	1
Carter-lane Female Auxiliary, (with donations 5 <i>l.</i>) by Mrs. T. Rippon..	22	0	0	Missionary Boxes—Miss Gurney's....	3	10	0
Keynsham, by Rev. Thomas Ayres..	10	0	0	Miss Benham's ..	1	15	0
Rugby Missionary Assoc. by Rev. E. Fall.....	5	0	0	Miss R. Williams's ..	2	0	0
Watford, by Mr. Salter, jun.....	13	14	4	Miss E. Roberts's ..	0	9	0
Hackney Assistant Society, by Mr. Robson	25	1	0	Mrs. Shackell's ..	0	11	0
Kent Auxiliary Society, by Mr. Groser	103	12	0	Mrs. Arnold, Friends by, for Female Education.....	9	11	0
N. B. The following is the whole list of Contributions to this Auxiliary, for the year ending May, 1830, as stated in detail in their printed Report, just handed us:				Leicestershire, Auxiliary Society, on account, by Rev. J. P. Mursell	100	0	0
Sevenoaks	51	8	4	Lewes, by Rev. J. M. Sowle	14	15	0
Maidstone	48	13	10	Canterbury, by Mr. Christian.....	18	8	10
St. Peter's	33	5	1	East Norfolk Auxiliary, by Rev. J. Puntis	76	7	0
Chatham	28	8	0	Exeter, South-st. by Rev. Mr. Brewer	21	2	10
Folkestone	14	0	6	Andover, by Mrs. Davies.....	7	7	6
				Henrietta-street Sund. Sch. Juv. Soc.	6	5	4
				Royston, by Mr. Pendered	9	12	0
				Cambridge, Collections at Public Meeting	63	0	0
				Wincobank Miss. Assoc. by Mrs. Read	6	0	0
				Brighton, Sunday School, &c.....	1	8	5
				Hebden Bridge, Penny Society, by Mrs. Foster	3	5	6

	£.	s.	d.		£.	s.	d.
Tredegar Works, Wales, by Rev. J. P. Davies	18	8	6	Newcastle on Tyne, Ladies' Working Society, by Miss Pengilly	1	14	0
Leighton Buzzard, Branch Society, by Mr. R. Sanders	27	16	0	Shipley, Subscriptions, by Rev. J. Edwards	12	4	0
Prescot-street Auxiliary, by George Morris, Esq. two-thirds	60	0	0	Sawbridgeworth, Sunday Schools, by Mr. Shipway	0	18	0
Small Subscriptions at Fen Court, by Mr. Stanger	2	15	0	DONATIONS.			
Holyhead, Collection by Mr. Morgan	2	0	0	Rev. David Rees, late of Froghole, Pembrokeshire, by Rev. H. Davies	300	0	0
Chatham, Zion Chapel, Clover-street, Rev. W. G. Lewis	5	10	0	Friend, by the Secretary	10	0	0
Bedfordshire, Auxiliary Society, by John Foster, Esq.	103	19	10	M. J. P. by Mr. Kendrick	1	0	0
Northamptonshire Union, J. C. Götch, Esq.	15	0	0	Giovanni	5	0	0
Little Alie-street, by Rev. W. Shenson:—Fem. Aux.	7	2	4	Friend, by the Secretary	5	0	0
Sund. Sch. Children	1	5	8	H. T., Essex	2	0	0
Church-street Auxiliary, by Mr. Pontifex	34	11	4	Emanuel Barrett, Esq. Ledbury	20	0	0
Great Brickhill, Sund. Sch. Children	5	4	3	Mr. Thos. Wilson, by Rev. J. Ivimey	2	0	0
Amersham, by Mr. Statham	28	16	6	Two Friends, by Rev. W. Southwood	1	1	0
Liverpool Auxiliary, Sundries, by W. Rushton, Esq.	75	0	0	Two Friends at Fen Court	2	0	0
Dorman's Land, by Rev. G. Chapman	6	0	0	Mrs. Singer, Westbury Leigh, for Jamaica	1	0	0
Walworth, Female Soc. by Mrs. Steward	13	2	2	W. P. Bartlett, Esq.	20	0	0
New Mill, by Rev. D. Clarabut	17	10	6	W. B. Gurney, Esq.	50	0	0
Walworth, Lion-street Female Auxiliary, by Mrs. Chin, two-thirds	60	0	0	Joseph Gutteridge, Esq.	20	0	0
Bow, Friends, by Rev. Dr. Newman	14	16	0	William Manfield, Esq. by Ditto	10	0	0
Collection at City Road Chapel	78	2	6	Anonymous, on the Platform	25	0	0
Surrey Chapel	121	19	3	Thomas Walker, Esq.	5	0	0
Eagle-street	6	0	9	Wm. Townsend, Esq.	5	0	0
Annual Meeting	157	18	4	Nursery Mission Box	0	10	0
Cumbraes (N. B.) Bible and Miss. Society, by Rev. G. Barclay	3	0	0	Little Girl, confined to her bed many months	0	2	0
Bessell's Green, by Mr. Knott	4	3	0	Friend, by Rev. John Smith	1	0	0
Aston Clinton, &c. by Mr. Amsden	6	1	8	Absent Friend, by Rev. S. Green	1	0	0
Newtown (Montgomeryshire) by Mr. Morgan	7	1	6	Mr. Harrison, Hadlow	5	0	0
Woolwich, Aux. Soc. by Mr. Gardner	25	4	1	Friend, by Rev. Thos. Griffin	2	0	0
Legacy of Mr. Wm. Christian, late of Countesthorpe	17	10	0	J. D.	1	1	0
				Friend, by the Secretary	5	0	0
				Rev. Eustace Carey	100	0	0
				W. B. Gurney, Esq.	20	0	0
				Anonymous, by Rev. Dr. Cox	20	0	0
				Friend, on the Platform	20	0	0
				Joseph Hanson, Esq.	20	0	0
				Mr. E. Davis	5	0	0

TO CORRESPONDENTS.

The following presents have been lately received at the Mission House:—A Parcel of Pamphlets and Tracts from Mr. Massett; a Box for Mr. Philipppo, from Female Friends in Lynn; Parcel of Cottons, from Miss C., Paisley; 100 copies of Baxter's Saint's Rest abridged, from Mr. Isaac Crewdson, Manchester; Books from W. Giles, Esq. Greenwich; Rev. D. Clark, Dronfield, near Sheffield; and Magazines from Mrs. Assey, Eye; and Mrs. Abberley. Some trinkets from "A willing-hearted Orphan" were received also at the Public Meeting.

The Annual Reports for the year were published in time to be forwarded with our July parcels. Should any of our Friends fail to receive them, they will make application to the parties through whose means they have usually been conveyed. The Appendix contains, among other particulars, the Law abolishing Suttees, and the anti-missionary clauses in the Jamaica Slave Act.

P. S. While this Number was passing through the press, the Editor received the highly-gratifying intelligence, that on Saturday, July 3, *His Majesty in Council was graciously pleased to disallow the Slave Law*. This information has not as yet been officially communicated, but no reasonable doubt can be entertained of the fact. Our readers will joyfully regard it as a new proof of the watchful care of Providence over our Missionary Brethren, and as affording an auspicious pledge, that our religious liberties will be as secure under the reign of WILLIAM THE FOURTH, as in the time of his illustrious predecessors.